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OF

# T. D. HARFORD-BATTERSBY

*LATE VICAR OF ST. JOHN'S, KESWICK*
*AND HONORARY CANON OF CARLISLE*

*Together with*
*SOME ACCOUNT*
*of the*
KESWICK CONVENTION

*BY TWO OF HIS SONS*

*With a Preface by*
H. C. G. MOULE, M.A.,
*Principal of Ridley Hall, Cambridge*

LONDON
SEELEY AND CO., LIMITED
ESSEX STREET, STRAND
1890

45207171

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# PREFACE

I COUNT it a sacred privilege to be allowed to preface in some sort these records of a life of most blessed memory. I have read them with a warm feeling of thankfulness to my dear friends the Writers, whose filial pens have set before me the defined and noble portrait of one who has long been to me a reverenced name, but whose character and work I have been little able to estimate in their details. Once and once only had I the happiness of meeting Canon Battersby—I believe in the year 1874, when he called upon me in my rooms in Trinity College, Cambridge, where his eldest son was then entering on residence. I well recall the quiet dignity and the indefinable saintliness of his look and bearing. But we never met again, and I now more than ever realise how much I have thus lost.

The interest of the present biography is manifold. The life of Canon Battersby, taken in its most exterior aspects, was an admirable and instructive

example of the growth and "making" of a man, for the service of his Lord and his brethren, under the conditions of cultivated English life, in home, school, and University. And the recorded experiences of a pastorate faithfully followed for thirty years, amongst a people typical in some respects, of the English character at its best, are of permanent value, and not to clergymen alone. Very beautiful and inspiring, too, is the picture of St. John's Parsonage as a home, presenting a scene where intellectual cultivation, social affection, and active usefulness were all raised and transfigured by that beauty of holiness which is shed from nothing but the presence of the crucified and risen Lord. The more public interest of the book, if I mistake not, will be felt by most readers to gather round two main crises in Canon Battersby's life: his connection with the Oxford movement of fifty years ago, and the experience out of which grew the beginning of the Keswick Convention.

The Oxford period is treated by the Writers with great impartiality; no reader can complain of inadequate appreciation of the character and powers of the Tractarian leaders. Those who know by memory, or by immediate tradition, what that time was—a time when the larger half of the under-

graduate community were intending candidates for Holy Orders—will well understand the spell cast by the school of Newman over the young Balliol commoner. With fullest sympathy will they understand it who have ever felt in their own hearts, perhaps at some sad moment of internal misgiving and confusion, the potent attraction of a system of doctrine and observance claiming with quiet confidence a primeval and catholic prestige, presenting an appearance of philosophical insight and completeness, and dignified by the belief and advocacy of men of genius, of learning, and of devoutness. To hearts thrown open to new influences at such a crisis as I have indicated, the Roman system itself has often presented an irresistible invitation, seeming to be that which it is not—a vast historic breakwater with a fair haven of refuge in its arms. The attraction with which the revived mediævalism of his Oxford time drew Mr. Battersby makes his after-course of conviction all the more remarkable and instructive. Under the combined influence of early scriptural training and of the discoveries which his curate-work brought him of the kind of message which is really life from the dead to poor

human hearts, he drew by degrees, but steadily, towards a calm and firm settlement in what are known as evangelical beliefs. It was no vehement revolution, and no particle of bitterness ever tainted his principles or action in the matter. He appears to have been well aware how much less the poetry and glamour of the mind, and the sunshine of consideration and position, had to do with the new path than with the old. But "calmly and with open mind" he weighed the rival claims in the balances of Scripture and of spiritual experience; and the results are before us.

To the multitude of English Christians who now associate with the word Keswick a certain type of spiritual teaching, the account of Canon Battersby's visit to the Oxford Convention of 1873, and of the foundation of the great gathering now annually held at Keswick, will be above all things interesting. Let every reader remark, what the Memoir puts clearly before us, the preparatory steps of inner experience which, so to speak, led Mr. Battersby up to the great spiritual discovery of his later life. In this light, I venture to think, his experience strikingly illustrates what has been strikingly said, that the great need of the soul and of the Church in

these latter days is "not new truth, but new trust." I do not mean that Canon Battersby at the Oxford Convention found nothing which was not to him new truth, or at least new statement. And I venture to think that some new statements made, particularly at first, in the course of the movement we have here before us, failed in either scriptural accuracy or scriptural balance. But Canon Battersby in 1873 made what to many another man also has been a discovery of supreme importance, the discovery of new trust. He found that a resting faith, or let us say (for it is all the same faith) faith resting, is meant to be not an occasional luxury of the believer's life but its secret of daily and hourly deliverance, and peace, and power. And, if I may dare to speak from personal proof, I would say that that discovery, with no *arrière pensée* of strange doctrines concealed behind it, is the benefit which now constrains hearts beyond number to thank God that they ever entered the tent at Keswick, or ever heard the distinctive messages which have issued far and wide from it.

It is most true that this divine simplicity of the sanctifying power of "faith resting" connects itself peculiarly with certain sides of the Gospel message, and so brings them, and not others, fully to

the front on the occasions where it is expounded. It is true that on such occasions the side of truth which is inscribed with "Christ in us," is more prominent than that inscribed with "Christ for us." It is true that the vital union of the Christian and his Lord is more largely spoken of than the robe of the Redeemer's righteousness. It is true that the gift and fulness of the Holy Ghost is in nearer view than the finished work of the atoning blood. The peace and liberty of a surrendering trust are dealt with, and uplifted for the Christian's acceptance and enjoyment, rather than the divine safety of the fugitive from "the curse of the law" within the sanctuary of pardon. But why is this? Is it because the truths of Justification are forgotten, or with the thought that we have got beyond them? Is it with the unhappy wish to disparage the saintliness of the blessed past? No, it is not. Let me bear my thankful and most earnest witness, for what it is worth, that nowhere have I heard all the truths precious to our fathers in the faith more reverently and fully confessed than at Keswick. They underlie and are pre-supposed always. But the special work of the Convention, and of like occasions elsewhere, is to emphasise to the utmost the truths for which the truth of justifi-

cation is revealed, but which too often have been merged in it or lost behind it. I mean the truths of our blessed resources and possibilities as the accepted citizens of the City of Refuge; our power, as possessors of the Spirit as well as merit of our Head, "to have victory and to triumph against the devil, the world, and the flesh"; our precious and abasing privilege as His living members to be always, as He shall please, in a life of humblest self-consecration, "vessels for the Master's use." There is no such thing on earth as a vast assembly where, in the utterances of day after day, no mistake is made, no sin of excess or defect in speech committed. Certainly no General Council was ever such. But I do say that thus far, in the mercy of God, the great gatherings at Keswick, so far as I may presume to testify, have been nobly characterised by fidelity to Reformation truth, by submissive loyalty to the Written Word, and, in particular, by the deepest convictions of sin through that Word by the Spirit; while always the transcendent promises to surrendering faith have been pressed home with an earnestness and conviction which mean nothing less than practical and decisive action upon the blessed facts.

There is indeed enough and to spare in our day of

material for a Christian's sorrow and perplexity as he looks around. Mosheim, the Church historian of last century, would tabulate a multitude of our circumstances as "unfavourable events;" but in the Convention at Keswick, as Canon Battersby founded it and as it exists at present, I see with joy a bright and "favourable event" for the Church of our time. Ten or even twelve thousand men and women enter that little Cumbrian town for part or the whole of a week, purposely to seek before God, with their Bibles open and their hearts humbled, how to walk closer with Him, and to be more truly separated from the world to Him, and to be of more loving service in the world for Him. Dear is the memory of the saint who, under God, called this "holy convocation" into existence, and impressed the character of his own faith upon it. So may it continue, by grace and mercy.

It is a short walk from the tent at Keswick to the church, and the churchyard, of St. John. In the church, by the cordial kindness of Canon Battersby's successor, the ministers of various Christian churches present at the Convention are now annually welcomed to a solemn Communion in the course of the week; and on the Sunday which precedes the meetings, and

on that which follows, the Holy Table receives many hundreds of reverent and glad communicants, morning and evening. On the worshipping multitudes the face of the late dear Pastor looks down from his beautiful monument in the southern aisle; and in the churchyard, near the terrace whose enchanting prospect he knew and loved so long, and where he so often held blessed communion with his Lord, his body now rests, with those of wife and child, waiting the resurrection hour. The spot is a very sacred link between the seen and the unseen, the present and the eternal. It speaks of the things within the veil, which eye hath not seen, nor heart conceived, and of which even that surpassing landscape is but a faint shadow. It speaks also of a present foretaste of that eternal life and peace, given even now by the Spirit of God, in gracious answer to faith as it rests upon His Word.

H. C. G. MOULE.

RIDLEY HALL, CAMBRIDGE,
*December*, 1889.

*Church and Parsonage of St. John's, Keswick.*

# MEMOIR OF
# T. D. HARFORD-BATTERSBY

## CHAPTER I

### PARENTAGE AND CHILDHOOD

ON the third of October in the year 1822, at Mortimer House, Clifton, the subject of these memoirs was born. His father, Abraham Gray Harford-Battersby, was the third son of John Scandrett Harford, banker, of Blaise Castle, near Clifton, and had taken the additional name of Battersby on succeeding to some property. He had married Elizabeth Grey Dundas, a daughter of General Thomas Dundas, of Fingask. Accordingly, the name of Thomas Dundas was given by Mr. Harford-Battersby to his youngest child. Unhappily, the

young mother only survived his birth three months, and thus he was deprived at the very outset of a mother's care, that influence which so many have recognised as the chief moulding force of their characters.

She was bright and joyous in disposition, full of calm clear trust in God, and of entire devotion to her husband and children. The loss of such a mother was no ordinary calamity.*

The father was of a very different temperament,

* Some general impression of her character may be gathered from the following lines written by Mrs. Hannah More for her epitaph in Henbury church:

"Here rests the gentlest of the gentler kind—
Her form though fair, a fairer soul enshrined:
In her brief course of Christian, Parent, Wife,
Each duty which exalts or sweetens life
Found its due exercise. Though short the space
That life is long, which is the life of Grace.
Youth's strong attachment, all that could endear,
Strove to detain, but could not fix her here.
Not the lov'd babes who filled her streaming eye
Could keep her Spirit from its kindred sky:
E'en fond Fidelity's heart-broken plaint
Which moved the Woman, could not shake the Saint.
In God's prospective eye her work was done,
The prize was gain'd, before the race was won."

grave, and reserved. His son, who was himself naturally reserved, was sensible of this side of his father's character, and has alluded to it in some recollections he wrote after the death of the latter :—

"My father was of a most retiring disposition, diffident and reserved ; his excellent capabilities were checked by his habitual shyness, so that he did not do justice to himself.

"He spared no expense or pains in the education of his children ; but probably he trusted too little to himself, and too much to others, in this important work. He taught us little as from himself, but he daily had us to read the Bible with him, and heard us repeat psalms and hymns."

On the other hand, an extract from a letter to his uncle, Mr. John Scandrett Harford, of Blaise Castle, will show how highly he valued the religious training which he owed to his father :—

"*Keswick, May* 26, 1851.—I do not know that I ever felt, as I have since our loss, how very much we

have to be thankful for in having been brought up with such a reverence for Scripture and for its simple truths, in having had our minds early imbued as they were, through our dear father's instrumentality, with the words, the precepts, and the promises of Scripture which I feel more and more are the only foundation of morality and of sound reasoning on all moral and religious subjects."

His father, in fact, was a man of deep religious convictions, and of earnest personal piety, but he had not the same readiness in expressing himself as his brother, to whom the letter quoted above was written.

For some years after his wife's death, her mother, Lady Eleanor Dundas, used to spend much time at Mortimer House; and did all she could to brighten the desolate home by her unfailing love and sympathy. She was a woman of remarkable character, and her four little grandchildren joyfully looked forward to her visits, and clung to her as to a mother.

Dundas was, as a boy, somewhat grave for his years; and no one in the home circle seems to have

drawn out his confidence and affection, as his mother would surely have done. So the naturally reserved child shrank further into himself, and sought companionship in books, liking much to be alone, and forming habits of introspection, which we shall find him in later years bitterly lamenting, and striving to overcome. One other noticeable trait of his character as a child may be mentioned. As a little boy, he was intensely passionate; and, rather than give up his own will, he would stamp with his feet until the blood started to his temples. Who that knew him in later life would have believed that such had ever been his disposition?

The two brothers, John and Dundas, went through the same school and college course. They were first sent to a private school, carried on by the Rev. W. Knight, at Redland, on the border of Durdham Down. He was an excellent master, and Dundas always retained the highest respect for him. Thence he followed his brother to Harrow, and in due course to Balliol College, Oxford.

His college days deserve a chapter to themselves. Meanwhile, we may insert here one or two extracts from a paper written at college in review of his past

life. They will serve to show under what influences, both good and evil, he came during the years that preceded his university career. No doubt his public school training was of real service to him, but it is plain that he did not pass wholly unscathed through the dangers that then, even more than now, were connected with the system.

He writes thus :—

"I have not much to say of events before my going to Harrow. I remember well that I had little of Christian principle. I was altogether a thoughtless, vile creature. I went to Harrow and was plunged immediately into idleness and dissipation . . . . . Oh! justly might I have been cut off in the midst of this course, but the Lord most graciously kept me, and has surrounded me with blessings of every kind.

"The events which succeeded my leaving Harrow show more remarkably the care and goodness of God to me. He so ordained it that confirmation should come very soon after leaving Harrow. Then I first learned to turn my thoughts really towards heaven, to repent, and believe in Jesus. Then I first began

seriously to determine to amend my life and devote myself to God. Yet even then my purposes were weak and my resolutions very inconstant.

"I was engaged to go to Mr. Sankey's, at Farnham [as pupil], when (Oh, again let me adore the merciful goodness of God my Saviour!) I was prevented from going there for some time. If I had gone then I should have been plunged again into the most unprincipled, most wicked society, the temptations of which I should probably not have had resolution to withstand. God interposed, and I was saved .... I had most wonderful privileges in being at Farnham alone so long. There I think I made much progress in grace, but still I was weak and inconstant. Altogether my stay at Farnham was productive of most happy consequences to my spiritual life. And the Lord be praised for it."

## CHAPTER II*

### BALLIOL

FROM his private tutor's at Farnham Mr. Battersby went up to Oxford, where he began residence at Balliol in the October term of 1841. He had previously been up for the Balliol scholarship, but more as a useful test of progress and object for work than with any very sanguine hopes of success. "Balliol, though one of the three or four larger colleges, had by no means reached its present dimensions, nor had it the same cosmopolitan character that it has now; but, under the judicious *régime* of Dr. Jenkyns, it had gained the same rank that it now holds in University distinctions. The number of men in residence was about seventy or eighty, carefully

* In this and the following chapter we are greatly indebted to the recent biographies of two contemporaries, one a fellow of Balliol, W. G. Ward, and the other an undergraduate of the same college, J. C. Shairp. The opening sketch of Balliol is from Professor Sellar's "Recollections of Shairp."

selected by the Master from the best type of public school-men, most of them about that time from Eton, Rugby, Harrow, Shrewsbury, etc. The scholars were elected by competition open to all parts of the world.* There was no sharp distinction made between reading and non-reading men, but the whole college formed a very friendly society."

His friend and contemporary, Shairp, was a Scotch exhibitioner from Glasgow University, along with others who became friends of Mr. Battersby, such as Henry Douglas (late Bishop of Bombay), and Patrick Cumin (Secretary to the Education Department).

In his three years' University course he read both mathematics and classics, but finally gave up the idea of trying for double honours, and chose mathematics for his final schools. He read fairly hard, and had some hope of getting his first; but when the list came out, in December, 1844, he found himself in the second class.

* Among those who were contemporary with him were A. H. Clough, Matthew Arnold, the present Lord Chief Justice, the Bishop of London, F. T. Palgrave, now Professor of Poetry at Oxford, and Archdeacon Palmer, etc.; while among the tutors were such men as Jowett (now Master), Tait (afterwards Archbishop of Canterbury), Scott (afterwards Master, and Dean of Rochester), Woollcombe, and later, Temple.

In this chapter we do not propose to speak of the more subtle intellectual influences of Oxford, but rather to give a sketch of his life there, and to show how his moral character and principles of conduct were affected.

It makes all the difference to a freshman at an Oxford college whether he be a public school-man or not. Coming, as Mr. Battersby did, from Harrow, he easily found companions—indeed, too easily.

A letter from his uncle, Mr. J. S. Harford,* will show the spirit in which he was entering upon his new career:

"Blaise Castle,

*Dec.* 3rd, 1841.

"MY DEAR DUNDAS,—

"It has given me very great pleasure to

* An extract from his nephew's journal will describe him :—

"*April* 21, 1866. . . He belonged to a class of men that is fast passing away from amongst us. He was a type of the gentleman of the old school, courtly in his manners, Conservative in his politics, kindly and dignified in his bearing; but added to all this there was deep religious conviction and an earnest longing after communion with God, and the constant endeavour to walk humbly with God. In him there was a very rare combination of refined manners, classical and literary and artistic tastes, and a divine life maintained by continual prayer and study of the Word." His life of Michael Angelo and translation of the Agamemnon were his most important literary works.

hear that you appear resolved to commence your Oxford course in the only wise and right way—that is, to bear constantly in mind the main object of your going there, which is *sedulously to pursue the studies of the place.* You can hardly imagine how much future difficulty and embarrassment it will spare you to let it be seen by your conduct, your habits, and by the companions whom you select at the very commencement of your Oxford course that such is your resolution. The wavering man will be assailed by numberless importunities to break in upon his good habits; he will often give way. Every time he yields it will become harder to him to resist the next time and at length his habits will become careless and idle; but the man of firm principle will in a quiet but resolute manner pursue the even tenor of his way; his less studious friends will soon find that he is not to be either coaxed, laughed, or driven out of the path of conscience and duty, and they will soon cease to weary him with importunities. And how bright will be the reward in the issue of such a course, how solid and beneficial the fruits throughout the whole course of the subsequent career of life—more especially if it be pursued with a sincere desire and

intention to please God, as well as to correspond to the hopes and wishes of an anxious parent and affectionate relatives! If it be thus pursued, the resolution to do so will be fortified and sanctified by prayer, and then the Christian student will be armed with the panoply of Heaven. I do trust and hope, my dear Dundas, from all I hear, that you are endeavouring in some degree to act in this manner; and I do trust and hope that you will take courage, and become more than ever fixed and confirmed in this resolution.

"Believe me, my dear Dundas,

"Your very affectionate uncle,

"J. S. HARFORD."

All this is admirable advice, and no doubt the young nephew fully meant to carry it out. Nevertheless during his first year he does seem to have played the part of "the wavering man," so well sketched in this letter. He appears to have thrown himself, without much care or choice, into the company that first offered; and that does not seem to have been the best. This is how he describes his early college days, in that review of his past life, quoted already, which he wrote in the first term of his second year:—

"Lastly I came to Oxford, was introduced to the worst company in the college. . . . . By the grace of God alone I was kept from falling entirely: fall I did, but the Lord God raised me up again."

And, according to his own account, his uncle's sketch was fulfilled to the letter, in his becoming "careless and idle." Thus he writes in a paper dated Lent, 1846:—"The next change in my character" [after the good impressions of Confirmation] "was when I began to adopt the language and temper of a class at college who often laughed at good men . . . . . and through whose example and my own folly I left off by degrees my former diligence, both in my studies and in watchfulness over myself. Above all, I fell into the error of thinking that men might be over pious and strict, that mixing with the openly wicked in common ways, laughing at their excesses, etc., was not dangerous. Thus I became gradually satisfied with a standard of outward decency, and courted the society of those who were jolly good fellows, and thought no harm of any one. How have my principles suffered from this conduct!"

One year of this kind of society was quite enough.

In after years he somewhat shrank from social intercourse with other than decidedly earnest people. This may have been partly owing to reaction from a course which he felt to have done him harm at Oxford.

Happily he got into a better set in his second year:—

"And now," he writes, in continuation of his review of the past, "God has given me *Christian* friends: .... thank God, I have a good character for steadiness and principle, and some little yearning after holiness."

One of the turning-points of his life came at the beginning of this second year at Oxford. His tutor, the Rev. E. C. Woollcombe, on Nov. 19, gave the customary lecture preparatory to the terminal communion. The impression produced by his words is thus recorded:—

"*Balliol, Nov. 19th*, 1842. *Saturday evening before the Sacrament of Sunday.*—I have just come from a lecture of Woollcombe's, which was full of much wholesome warning and instruction to all who heard him with a willingness to receive it. . . . He advised us to review our past life at school, etc.; to

review the dangers we have passed through, the temptations in which we have been placed, and to many of which we have given way; to look how we ourselves or others have fallen, or how we have been mercifully preserved and to turn all such mercies into occasions of blessing and praising God."*

The very day after the serious impressions made upon him by Mr. Woollcombe's lecture, he made this entry in his diary:—

"*Nov.* 20, 1842.—Received the sacrament, and bound myself in a strict covenant to God."

Another paper of the same date gives the terms of this covenant:—

"*Sunday, Nov. 20th,* 1842. I resolve by God's grace to renounce these sins and every sin for ever; all vanity of dress, or display of any kind; all fear of men in the discharge of my duties; all useless expenditure of money, particularly such expenses as are for my advantage and use.

* Here follows the review of his past life, from which several quotations have already been given.

"I resolve to live henceforth a more consistent and faithful life; daily to commit myself to God in prayer solemnly and earnestly; to cast away from me all sloth, all evil lusts and tempers; to mortify my body more, and in everything and at all times to use all my capacities, my strength and means to God's honour and glory.

"May this not be an idle boast of words, but a real, true devotion of myself as God's true soldier and servant."

Having now left the careless set into which he had first been introduced, he had found new and better friends.* Several of these met in the Long Vacation of 1843 at Grasmere, and spent some weeks in a farmhouse there, with the poet Arthur Hugh Clough as their tutor. The reading-party was made up of John Campbell Shairp, John, afterwards Lord, Proby; Henry Douglas, afterwards Bishop of Bombay; T. D. Harford-Battersby; and the Hon. Stephen Lawley, who afterwards took orders and is now the only surviving member of the party.

* Shairp had had a similar escape from the "fast set," as it was called, to which he had been attracted because of his predilection for hunting.

This was one of the happiest memories of Mr. Harford-Battersby's life. In after years he was fond of recalling its scenes, and doings, and companionships, and he would speak of them to his children in a way which he very seldom used about any other incidents of his past life. A letter to his father, who was then in Italy, is still preserved, in which he describes their reading, and their mountain climbs, and an exciting fox-hunt (over the hills, after the Cumbrian manner), of which he writes: "It was one of the greatest treats we have had. We started about half-past three, before sunrise, with a pack of about seven couple. . . and had a chase of about fourteen miles." He mentions also visits to Professor Wilson, better known as 'Christopher North,' and to the Arnolds at Fox How. Wordsworth was then living at Rydal Mount, and had just been appointed Poet Laureate; the young Oxford men were his enthusiastic admirers, particularly Shairp, who had won the Newdigate Prize for English verse the year before, and who afterwards contributed largely to the better understanding of the great Poet of Nature. So it was a red-letter day whenever they so much as caught a glimpse of the stooping form of the old man, as he

paced the level terrace walk before the house, or

> "Wandered lonely as a cloud
> That floats o'er vales and hills,"

beside the waters of Rydal Lake.

Great was Mr. Battersby's love for Wordsworth and his poetry, and great was his debt to him. Wordsworth's poetry tended to foster in him a certain calm contemplativeness of spirit, a power of entering into the sweet influences of the hills, shall we say a kindredness of spirit that seemed to identify him with the scenery in which he lived, so that to many of his friends the man and the place became bound up together, and his spirit hung over the lake and hills of the Derwent Vale as Wordsworth's did over Rydal and Grasmere. In social matters also the influence of Wordsworth encouraged in him that inwardness which made him shrink from any society which might disturb the spiritual atmosphere in which his soul dwelt.

Thus he owed a debt of thanks to one of the "Lake Poets." But in matters intellectual he felt that he was led astray by Wordsworth's contemporary and friend, the poet-philosopher, Coleridge. He writes, under date, "Easter Eve, April 18,

1865.—I feel the mischief which I imbibed in my University days from the over-great admiration I then had for Coleridge and his school of philosophy. My sermons—in their looseness, vagueness, and disregard of "*lucidus ordo*"—are a melancholy proof of this. Oh what a fool I was to despise the plain good sense of my early instructors! O God, help me to remedy these mistakes in the future."

But the fuller treatment of the deeper intellectual influences of this time must be left to the next chapter.

Meanwhile, this seems the best place to introduce one or two words of witness to his character from those who knew him at Oxford. They would have found an earlier place if they had been more numerous and detailed. An old college friend, who gives up the attempt of writing any connected recollections of him as hopeless, is yet constrained to add:—"One thing only will I say. At college he looked what he was, thoroughly good. He had not then arrived at what I may almost call the sternness of his middle age; but, firm as a rock against evil, even a light word, he has often looked it—if I may so say—down the man's throat who uttered it." A pithy description of him was given

by the present Bishop of London, then, as Mr. Temple, one of the tutors at Balliol :—" He has the ten commandments written on his face. If he were accused in a court of justice on any charge, no jury after seeing his countenance would convict him."

## CHAPTER III

### INTELLECTUAL INFLUENCES AT OXFORD

THE years spent at the University are among the most important in a man's life. It is a formative time. At school there may be warm attachment to persons, but it is at college that the mind first awakes to the influence of principles and of the institutions which embody them. So no one who thinks at all leaves the University quite the same man as he entered it. If the beliefs and opinions he takes away with him are not opposed to those of the earlier time, the latter will at least have suffered a change. His convictions may be already strong, but most likely they are only blindly received from others, and imperfectly understood, until he comes out into the stronger light and freer air of University life. Then his old convictions are tested: he is forced to compare them with those of others, and has to

try to reconcile his upholding of them with the conflicting claims of opposite views. True in a measure of any University, this is especially true of Oxford, and perhaps most true of the Oxford of fifty years ago. During the early part of this century, to use the words of Dean Stanley, "a deeper seriousness had been breathed into the minds of men, not only in England, but in Europe, by the great convulsion of the French Revolution." So again Mr. Mozley writes: "The whole fabric of English, and indeed of European, society was trembling to its foundations. Every party, every interest, political or religious, was pushing its claims to universal acceptance, with the single exception of the Church of England, which was folding its robes to die with what dignity it could."*

"Two deeply earnest movements within the English Church came before the world in the midst of this general upheaval, represented by two great names, Arnold and Newman. Dr. Arnold had been appointed head-master of Rugby in 1828, and rapidly commenced the formation of what may justly be

* These two quotations, and also the paragraphs which follow, are taken from Wilfrid Ward's life of his father.

called a distinct school of thought. He inherited from the first Oriel school, of which he was a member—the school of Milman and Whately—some of the characteristics of his teaching: its sincerity and reality, its contempt for formalism, its disregard for dogma as such; but he added, both in tone of mind and in the views he advocated, much that was distinctively his own. He united with Milman and Whately, indeed, in their strong opposition to sacramentalism and sacerdotalism, but on the relations between Church and State and on Church reform they differed widely; and the Christian enthusiasm which Arnold breathed into his disciples bore little resemblance to the cold and common-sense religion of the celebrated Archbishop of Dublin.

* * * * *

"Intellectually, however, the system of Dr. Arnold was from the first a compromise. The Oriel school, to which he belonged, had to a great extent imbibed the Radical and destructive principles of the school of Mill. 'This knot of Oriel men,' says Mr. Mark Pattison, 'was distinctly the product of the French Revolution. They called everything in question; they appealed to first principles; they disallowed

authority as a judge in intellectual matters.' Still, though bitten with the new spirit, they shrank from the anarchy alike of thought and of society to which these principles must legitimately lead. They held their full development in check rather by common sense than by any clearly defined logical theory.

* * * * *

"The sacredness of tradition and the authority of the religious instincts lay at the root of Newman's philosophy, and this was the re-assertion of principles which Arnold had gone far with the Radicals in destroying. Again, the watchword of Arnold was 'the anti-dogmatic principle.' In Newman's view, dogma was of the essence of religion, and certain particular dogmas of the essence of the Anglican Church. The Liberals, though differing among themselves to the extent to which they applied their principles, disparaged dogma as unconnected with moral goodness, and maintained toleration of dogmatic differences to be a part of Christian charity. A visible church with sacraments and rites, which are the channels of invisible grace, an episcopal dynasty descended from the apostles, an obligatory body of doctrine, to be found in Scripture, but only

recognised there by the aid of Church tradition—these are the essential features of Newman's *via media*. The Liberal school, on the other hand, denounced the priesthood as an invasion of Christian equality, the fulness of the sacramental ideal as a species of superstition; some, as Hampden, openly maintained the dogma of the incarnation to be a theological opinion, and unessential to the 'simple religion of Christ.'"

Such, then, were the opposing influences to which Mr. Battersby was exposed during his Oxford career. After he had left the University, he began to see more clearly than he had before what the state of things really was. Thus he writes on the eve of his ordination:—

"*July* 2, 1847.—On visiting Oxford . . . I was conscious of being with men whose opinions differed from mine, and I was made aware of a whole course of action and thought of which I had been little conscious before. . . . I seemed to see a number of earnest, intellectual, and devoted men, aiming at truth and all bent upon carrying out their views of it: some, I thought, seemed to tolerate every species of opinion, and to be constantly searching and

examining everything, being inclined on the whole to scepticism; others seemed to be zealously devoted to a system, and inclined to ridicule all who did not agree with them. In short, I thought I could discover much of Rationalism on the one side, and of attachment to forms on the other; and the two seeming not altogether to disagree, notwithstanding the apparent difference between them. There is danger to the mind from two opposite causes, from a habit of too easily doubting and from a habit of too easily believing: both perhaps equally dangerous. . . . . .

"The two dangers may be called, I think, belief without reason, and reason without belief."

Both these dangers he experienced himself. Indeed, it could hardly have been otherwise. At Balliol least of all places in the world could he have escaped. Amongst his friends and acquaintances were many of Arnold's pupils and others, who fully shared, or even exaggerated, their eager spirit of inquiry. Accordingly, we find him afterwards lamenting the extent to which he had "imbibed sceptical principles." Still less could he avoid being affected

by the Tractarian or "Oxford movement," as it was called. His friend Shairp, in his "Essay on Keble," writes: "The movement, when at its height, extended its influence far beyond the circle of those who directly adopted its views. There was not, in Oxford at least, a reading man who was not more or less indirectly influenced by it. Only the very idle or the very frivolous were strictly proof against it."

In the same way Lord Coleridge, in his "Recollections of Shairp," writes, with special reference to Newman's part in it: "No notice of Shairp, no notice of any Oxford man of that period who took life seriously, and gave himself the trouble to think, can omit that great penetrating influence, that waking up of the soul, that revelation of hopes, desires, motives, duties, not of this world, not ending here, even if here they had their beginning, which came to us, week by week, from the pulpit of St. Mary's. . . . . Cardinal Newman's was at that time the only really religious teaching to which undergraduates were subject. A lecture on the Thirty-Nine Articles and a terminal address before the terminal communion were supposed to supply them abundantly

with any religious guiding they might need. The tutors, many of them, were not only good men, but I believe very good men; they only followed the traditions of the place. . . . . In 1839 the afternoon congregation at St. Mary's was, for a small Oxford parish, undoubtedly large—probably two or three times the whole population of the parish; but by 1842 it had become as remarkable a congregation as I should think was ever gathered together to hear regularly a single preacher. There was scarcely a man of note in the University, old or young, to whatever school of thought he might belong, who did not, during the last two or three years of Newman's incumbency, habitually attend the service, and listen to the sermons. . . . . Newman taught principles of life and action, rather than dogmas; though, no doubt, he himself drew his principles from what he believed to be dogmatic truths."

Like every one else, Mr. Battersby came under the spell. He missed no opportunity of hearing, not only Newman himself, but Manning and Pusey, and other leaders of the movement. He discussed the sermons

with his friends. He wrote about them in his letters home, and thus drew down upon himself grave warnings from his father as to the dangers of Romanising views. His uncle, also, at the special request of his father, who felt that he was better qualified than himself for the task, wrote him long letters, expounding plainly the great principles of the Evangelical Revival, and pointing out, in detail, the dangers of what he understood to be Newman's teaching.

In estimating the actual influence of the Oxford movement upon Mr. Battersby, there are three things to be remembered.

(1.) It was inevitable that any right-minded man should be deeply impressed by the earnestness, sincerity, and holiness of the leaders of the movement, and especially of Newman himself. Shairp bears witness that "on all others" (except the idle and frivolous) "it impressed a sobriety of conduct and a seriousness not usually found among large bodies of young men. It raised the tone of average morality in Oxford to a level which perhaps it had never before reached." And of Newman's preaching the same writer testifies, with

very much more to the same effect, that "his power showed itself chiefly in the new and unlooked-for way in which he touched into life old truths, moral or spiritual, which all Christians acknowledge but most have ceased to feel." Just in the same strain Mr. Battersby himself writes: "In short, his aim seems to be to throw *life* into the forms which we ourselves daily use, so that they may *become to us* not forms, but the real expression of our hearts, and may tend to the improvement of our practice." And again: "with regard to their practical teaching, I must say that I think they (the Newmanites) are generally most unjustly and unreasonably abused;" they have "introduced a far higher standard of holy living."

(2.) From this it was a natural step to infer that the doctrines on which all this holy teaching and living were said to be based must have truth in them. Accordingly, the impression grew up in his mind that their system was the right one; but it remained an impression, though it was sometimes much stronger than at others. It never settled into a clear conviction. The truth was, his own two-fold studies in classics and mathematics left him no time

for really careful study of the writings of the Tractarian school. In a letter to his father (May 22, 1845) he explains: "With regard to their doctrinal teaching, I know so little (not having read *any* of the doctrinal works of the so-called Puseyite writers), that I cannot hold any opinion as to whether they are true or not."*

(3.) The third point to be remembered is that in the Oxford of that day the representatives of Evangelical opinions were practically nowhere. Consequently Mr. Battersby never had the principles of his youth set before him by any living and influential voice amongst all those which he heard so persistently and persuasively around him. The letters of his uncle, though excellent in their way, were scarcely calculated to make up for this lack. They were

* It may be added that within the Tractarian party there were two distinct tendencies, one strongly in favour of the Church of England, and opposed to Rome, represented by Pusey, Keble, Palmer, and for a long time, Newman; the other leaning towards Rome, and viewing with distaste all that was specifically Anglican, represented by Ward, Oakeley, Faber, and others. Now, though Ward was a Fellow of Mr. Battersby's college, at the time of his residence, he had already ceased to take any part in the spiritual charge of the undergraduates. It would seem that this Romanising element came but little before the notice of Mr. Battersby while at Oxford.

rather old-fashioned in tone and style, but they chiefly failed in their effect because they were not reinforced by other and nearer testimonies on the same side. If he turned to the *Christian Observer* or the *Record* of that day, he only found that "their injustice or unreasonableness would tend to prejudice one for, rather than against, the followers of Newman."

## CHAPTER IV

### CHOICE OF A PROFESSION

AFTER the survey given in the last chapter of the intellectual influences to which Mr. Battersby was exposed at Oxford, and the manner in which they affected him, it will be possible with fuller appreciation to follow the thread of more strictly chronological narrative.

During the whole of the year 1843 the question of his future profession was under discussion. For several years previously he had contemplated taking holy orders. His father writes to his uncle, on Jan. 7th, 1843: "He (Dundas) said that, as long ago as when he first went to Mr. Sankey's, his views had been directed to the Church." In the autumn he wrote himself:—

"Review of past year.—*Blaise Castle, Oct. 11th*, 1843.—The most important event, I consider, which

has taken place during this year as regards myself has been my choice of a profession. On Jan. 6th of this year my father first announced to me that he wished me to go into the bank. I did not assent at first. I had wished to take orders. My heart was set on it; my motives were sincere. I consulted my friends, Lawley and Shairp. . . . . At Easter my uncle spoke to me about it; he set before me the advantages of a banker's station, the power of a good example in such a position, etc., and told me several facts, which I confess very much influenced me in giving my assent to what my father wished. Before going to London in the summer I wrote to Uncle J. about it, and told him that this was my resolution. . . . . And so, unless God has fore-ordained the contrary, I shall have the banking concern for my profession."

He goes on to lay down some rules for his life and conduct during his last year at Oxford. They show that, although he had given up the idea of taking orders, he yet kept before him as his "primary object to grow in grace," and, "secondly, to promote the same in others." And the memorandum concludes :—

"On the Feast of St. Simon and St. Jude, the 28th of this month, that being the anniversary of my confirmation, I will set aside some time, by God's grace, for prayer and a diligent examination of my life and conversation, especially during the past year."

This change in the direction of the whole current of his life had not been made without much inward struggle. On March 6th of this year he wrote to his father, who was then in Italy: "I shall relinquish my former prospects, if you still think it best for me to go into the bank. I shall do it cheerfully, as I know that you advise what you think best for me. Still, I shall be very sorry to give up what I had so long looked forward to." Only five days later, on the second Sunday in Lent, March 11th, his decision was, as it were, challenged by a sermon at St. Mary's, preached by Archdeacon (now Cardinal) Manning, upon the text, John xviii. 37, "To this end was I born . . . that I should bear witness unto the truth."

"I have just come," he writes, "from hearing Archdeacon Manning preach at St. Mary's, and may

God grant that the impressions carried away this day, from the words of that wonderful man, may sink deep into my heart and bring forth lasting fruits. Never, never have I been so struck with a sermon; I could have wept during the last part. His manner, his look, his clear, impressive delivery, his earnestness and sincerity, I shall never forget."

A sketch of the sermon follows, epitomising in a very accurate manner the line of thought. It was an earnest appeal to young men to consider whether they were not sent into the world with some definite object, pointing out the incalculable gain of a man living with one single aim before him, and pressing home the question whether they could show due cause for rejecting the claim of Christ upon them for the ministry of the Church.

Later on in the day he wrote:—

"Oh! with what conflicting emotions did I listen to the sermon this morning of Archdeacon Manning. Every word seemed to come home to my heart: and when he spoke of the profession of God's ministry, of the duty which devolved upon every one of

considering long and deeply, before he made up his mind to reject it, my own case came before me with painful interest: I felt what a bias I have been giving to my whole life by the decision I have just made. I trust I have considered, and come to a right conclusion. I know that my grand object should be to *do the will of God;* and therefore it was not without the most painful struggle that I determined to submit myself wholly to my father's direction."

But submit he did; and that with the most conscientious motives. His father and uncle had both pursued this profession, and, as he says, "had made it subservient to God's will." He gave himself up then to follow in their steps, and, as we have seen, he was still looking forward, on October 11th, of this year, to "have the banking concern for his profession," "unless God had foreordained the contrary." It would seem that God had done so, and a fresh challenge to his decision came with even greater promptness than in the former case.

On the afternoon of the day on which he had written the review of the past year quoted at the

beginning of this chapter, in which he reaffirmed his consent to his father's proposal, his uncle had an interview with him. As a result of this interview, he was left free to pursue his original purpose, the opposition of his father and uncle being, from various circumstances, withdrawn.

Mr. Battersby was never the man to take up a plan hastily, and as hastily throw it aside. He had deliberately, and after long consideration, adopted the advice of his father and uncle, and decided to accept the position in the bank which seemed to be his providential calling. He therefore took time to think over the matter afresh, with prayerful deliberation, before reverting to his own original design. But the issue was not long doubtful, for it was evident which vocation he was naturally fitted for. Accordingly his mind soon went back to its natural bent. There was no longer any hindrance from without to his taking holy orders, and, as to his personal fitness for it, hear what he writes on January 6th of the next year :—

"Let me pray that a fervent zeal and earnest desire for the salvation of souls may grow up in me

and actuate me, for if this is really my motive, I need not fear, I know, about my ability for the sacred office, for God is wont to work by weak and foolish instruments to the pulling down of strongholds."

From this time forward, then, there was no more question of the bank. He had now definitely before him the prospect of taking holy orders. He set to work therefore to "apply himself wholly to preparation for this one thing, and to draw all his cares and studies this way."

We may pass lightly over the events of the next three years and a half. His last vacation was spent with a reading party under Mr. Temple at Usk; and in December, 1844, as we have seen, he took second-class honours in mathematics. The next year was taken up with theological reading, at home and at Oxford; with controversies with his father and uncle and several college friends upon Tractarianism and Church questions; with a tour in Scotland, and various visits.

The first half of the year 1846 found him for the most part at home, at Stoke House, between Clifton and Blaise Castle. He was occupied mainly with

theological study. During Lent, which he observed with some strictness, he kept a record of his spiritual experiences; and it must be confessed that it gives a gloomy picture of his inner life at this time. Whatever people might think of his outward life, when he looked into his own heart, he found things very far from what they ought to be. One thing there was, of the utmost moment for the future—a most Divine discontent with his own attainments. But he did not see this. What he did see was "a sadly selfish life;" pride, vanity, and an "itch and desire of the world's good opinion of me;" "slothfulness and sullenness;" a "careless and unprofitable way of reading."

His last year (1846–7) before his ordination was mostly spent abroad. He travelled through Belgium and Germany, spent July in Switzerland, doing a good deal of walking, and crossing the Strahleck, in those days regarded as one of the most difficult of the known passes. Leaving Switzerland by the St. Gothard, he spent two months in the Italian lakes and the valleys to the south of the Alps. During this time he paid a series of visits to the pastors of the Vaudois, or Waldensian, churches, with his uncle

John, who felt a deep interest in these survivors of the uncorrupted Church. He also made the tour of Mont Blanc, from Courmayeur, going by the Col de Bonhomme route, and returning by the Grand St. Bernard. The month of October was spent among the towns of North Italy, and after a fortnight or more at Florence, Mr. Battersby settled down in Rome, to spend the winter there, with his uncle and aunt from Blaise Castle.

A winter in Rome with such a guide, philosopher, and friend as Mr. Harford, what an ideal way for a young man to "complete his education" before entering upon his life-work! His uncle was a classical scholar, full of the lore of ancient Rome: an art connoisseur, able to guide a youthful student through the developments of the Italian Renaissance in painting, sculpture, and architecture*: above all, a sound English Churchman, who could safeguard him against the attractions of the Roman ritual and

* He would doubtless point to the works of Michael Angelo as the crowning glory of the Renaissance, for he had himself had a reproduction of the Sistine Chapel frescoes brought out under the care of the Arundel Society, and had vindicated the architectural genius of his hero by publishing the original design for St. Peter's, in the form of a Greek cross, as contrasted with that of Bramante, who adopted the Latin cross for his ground plan.

creed; and yet so tolerant as to mix freely with the dignitaries of that church; for in 1816 he had interviewed Pius VII. in person, with a view to negotiating with him, on the part of William Wilberforce, for his co-operation in the suppression of the slave trade. And he was on terms of intimate intercourse with Cardinal Consalvi, whose portrait, presented by himself to Mr. Harford, hangs among the art treasures which he collected in his new picture-room at Blaise Castle.

After a winter spent under such auspices, he returned home, and in July, 1847, was ordained deacon, with a title to the curacy of Alverstoke, a district of the seaport town of Gosport.

## CHAPTER V

### FIRST CURACY: GOSPORT (1847-1849)

THE Gosport period was of the greatest importance in Mr. Battersby's life-work. He was setting out on ministerial work; and he found himself at the parting of two ways. There had long been a contest in his mind between the Evangelical principles of his home and the Tractarian teaching with which he had come in contact at Oxford. The two systems were now to be brought to the test of practical parish work. How the matter went shall be told mainly in his own words, for we have, fortunately, copious details to draw from, both in his journal and in occasional letters.

A letter to his uncle, dated "*Stoke, June* 26, 1847," mentions his future vicar and one of his fellow curates:—"I have a curacy in prospect," he writes, " . . . . . in a district of Gosport, under Mr.

Walpole, the vicar of Alverstoke. He is a good and earnest man, and very kind; but the chief recommendation of the place to me is that Douglas, one of my most intimate college friends,* is one of his curates, and I know his principles are so good, and he is so practical a man, that I think we should work very well together."

The journals contain frequent mention of Douglas, his earnestness, eloquence, and helpful example; as, for instance, after a pastoral visit made together: "Douglas' prayer for Mrs. H., a pattern for me. He has indeed great gifts, and withal so humble and modest."

In the course of the next year, 1848, they were joined by the Rev. W. Foxley Norris (now rector of Witney), who was ordained to this curacy, and was in thorough accord with the rector and Douglas in Tractarian views. The names of other fellow-workers, especially those of Burroughs and Barlow, occur in the diary, but the three first-mentioned were those with whom he had most to do.

A letter to his eldest sister describes the parish:—

* Afterwards Bishop of Bombay.

"Alverstoke, Gosport,

"July 17*th*, 1847.

"MY DEAREST E——,

"I must acquaint you a little with our geography here. Alverstoke is about a mile west of Gosport, which is only separated from Portsmouth by the harbour. Haslar Hospital, Sir Edward Parry's, lies between Gosport and the sea. Gosport has a population of about 7,000 at the lowest; it was divided, when the Bishop of Oxford was rector, into two districts, and a new church and schools were built. Mine is the old church, Trinity Church, a large building, very ugly outside, with some display of architecture inside. It holds about 2,000 people, but is badly attended. . . . . I thought I had explained to you about the incumbent; he is an old man, upwards of 80, of the name of Bingham, a descendant of 'Bingham's Antiquities:' he is now incapable of doing more than Sunday services, and has not visited in the parish for a long time. . . . . With this old gentleman I am to have very little concern, being Mr. Walpole's curate only. My duty on Sunday there will be the evening service, and I

shall probably assist at Alverstoke in the morning. There is a Sunday School near the church, of which I shall have the management.

"The parish visiting will be the heaviest work, and I feel it will require great self-denial to accomplish it at all effectually, as open vice and profligacy abound, besides a great deal of dissent. But, by God's grace, I hope to have resolution and wisdom and strength for the work."

The next letter, to the same sister, gives a description of his more immediate surroundings:—

"18, Cold Harbour, Gosport."

[No date given; evidently very soon after the former letter.]

"MY DEAREST E——,

"I am settled now, you will see by my date, and in very good quarters I assure you, looking out upon a goodly array of Old England's wooden walls,* lying upon the water like huge floating houses or prisons. Beyond is a line of low downs extending as far as you can see to east and west. . .

"My sitting-room is a largish panelled room, with a

* The *Victory*, the *Trafalgar*, and perhaps other three-deckers.

bow window, very cheerful and airy. Unfortunately it faces the north. . . . . There is a great want of bookcases, the good lady's notion of 'a good many books' being very limited. Just opposite the window is the Queen's landing-place, when she takes the sea from the South Western Railway.

"My hostess is a very respectable person; and she and her husband, and another old lady who lives here, are good Church people, which is not common in Gosport among their class. There is a lady lodger, a Miss Bayne. . . . . she is a very worthy person, and comes regularly to family prayers with me and some of the others." [See her letter, page 58.]

We now proceed to give some passages from the two books of journals which cover this period. The entries open with a "prayer on the morning of Ordination, July 11, 1847." The sober but solemn words reveal unmistakably the spirit with which he came forward to that holy rite. An extract is given below.*

* "Prayer on Morning of Ordination, July 11, 1847 :—

"O Almighty God, who hast called me by Thy Holy Spirit to take upon me this office, mercifully aid and support me in it. Lord, I am weak, but Thou art strong: give me courage and power faithfully to

The next entry is dated "Tuesday, 13th." He was about to commence his public ministrations by reading prayers at a week-day service. His prayer shows with what a sense of responsibility he took up the work of preaching the Gospel; the words which follow prove that he had an equally high sense of the sacredness of all public ministration in the House of God:—

"To-morrow," he writes, "I shall have to read in church and lead the prayers of the congregation. But who am I that I should stand up thus to offer the

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preach that Holy Gospel which is about to be committed unto me, not partially, to suit the caprices and wishes of men, not with eye-service as a man-pleaser, but in singleness of heart, fearing Thee.

"Suffer me not to fall into indifference, but kindle in me such an earnest love for the souls of those who shall be under my ministry that I may seek their salvation day and night, by watching, by fasting and prayer, by continual warnings, in season and out of season; that I may become all things to all men that I may by all means save some.

"O Lord, I am encompassed with infirmity from the treachery and vanity of my own evil heart: I am too apt to love the praise of men more than Thy praise: to love self above Thee and above my neighbour, contrary to Thy commandments. O give me such a fervent love to Thee and love for others that I may endure all things for Thy sake and for theirs. Be with me always, that I faint not nor be discouraged. Let Thy word be my delight and my counsellor, and the increase of Thy Kingdom the object of my highest desires. . . . ."

prayers of others? Woe is me, for I am a man of unclean lips! Yet God has sent me forth, I am a minister of Christ, the office is most honourable; I am most unworthy. Oh! may God be with me. May I read with devotion, seriousness and earnestness. . ."

Two prayers composed by him for use before and after reading the service will be found below.*

Then follows a meditation upon the second and third chapters of Ezekiel, which contain the command to the Prophet to eat the "roll of a book," and then to say to the people, "Thus saith the Lord God;" whether

* "Before reading service let me pray thus :—

"O Holy Lord God, sanctify me, I beseech Thee, to offer the prayers of this congregation with a devout, sober, attentive spirit. Repress my roving thoughts, fix my heart and my affections on Thee, and grant that our prayers and our praises may ascend up to Thee through the mediation of our Saviour Jesus Christ: and grant that no fault or imperfection in me may hinder their full effect; through Jesus Christ.

"After reading pray thus :—

"Pardon my imperfections, O Lord, in this service, and lay them not to the charge of this Thy flock. But accept our imperfect service in the multitude of Thy loving-kindnesses, through Jesus Christ our perfect and only Mediator. In Him and through Him receive me, O Lord, and keep me during the remainder of this day from all evil and sin, through His merits, O Blessed Lord."

they would hear, or whether they would forbear. We cannot quote at length the thoughts which are jotted down under this heading, but the substance of them lies in this sentence:—"It is not a *clever* minister that is wanted, but a faithful one, one who will faithfully interpret to the people the law and will of God concerning them." The whole passage gives a beautiful ideal of the pastoral office, from which we select one more fragment, as being peculiarly characteristic of the writer:—"Can I bear to work on, uncared for, unregarded, only seeking to have a good conscience in the sight of God and not anxious that my labours should be immediately, if at all to the appearance of the world, rewarded? never over-elated, never despondings: but in all things approving myself as the servant of God?" Let his whole future life be taken for the answer!

Commencing his ministry with such a high ideal of it as these extracts display, he plunged into the thick of parochial work: he was virtually in sole charge of a district in Gosport which Mr. Bingham had handed over to Mr. Walpole.

"My visitation," he writes to his sister on August, 13th, 1847, "goes on gradually. I have begun with

those whom the Scripture-reader used to visit . . . . Dissent is terrible here, but many with whom I have spoken seem not at all violent against the Church, and to be merely Dissenters from force of circumstances. There are some excellent Church people among the poor, and some suffering great trials with the utmost resignation. I think one sees the great superiority of our Church in building up the Christian character, in the different characters produced by it and Dissent. Truly, I wish Church people were more sensible of their great advantage. . . . I am beginning now to be familiar with all the little alleys and courts, which are very numerous. But there is hardly one into which I have not penetrated once or twice."

Visiting did not come easy to him: he complains of his lack of proper training before entering the ministry. He says (to quote his words), "I was brought up in the pride of wealth, and have been accustomed most of my life to walk in the way of the world and the desires of my own heart: only associating with those of my own class: looking down upon others as from an eminence of intellectual superiority. . . . Then when the truths of religion began to make an

impression on me, the influence was all of a morbid kind: I kept my feelings to myself, I became reserved and dull: no genial influence from without corrected my errors and fostered my right desires: love did not enter my heart to purify and to stimulate it.

"My college life, again, was most unhealthy; the society of college is most unnatural: pride of intellect and narrow-mindedness were encouraged in all its extent. And then, with little interval, I was arrayed in ministerial garments, and sent to teach the Christian religion to my betters and inferiors. Oh, what a system is this which can tolerate and approve such things!"

These last words point to a change of feeling in Church matters. We have said that the two years at Gosport were marked by a contest in Mr. Battersby's mind between the Evangelical and the Tractarian systems. He had elected to begin ministerial work in a High Church parish. His admiration for Newman and the other leaders of the Oxford movement had led him to believe that they were the men who were doing the best work in the Church, and leading the most devoted lives. He had not looked very carefully into their principles; but he was disposed to

think that what had produced such admirable results must be in itself true.

When, however, he came away from the glamour of Church-life in Oxford, and began work in the slums of Gosport, things took a very different complexion. It has already been pointed out that he had been influenced by the movement in a moral, far more than in a doctrinal or ecclesiastical, sense. This is amply borne out by the course of events during his first curacy. In the earlier days he was, as has been shown, a decided partisan in Church matters, with very strong feelings against Dissent. In his own personal life he went chiefly upon High Church models. In an entry in his journal, speaking of the short-comings of his life and work, he proposes to remedy them by a more strict adherence to rule :—

"I determined then," he writes, "to set apart from ten to eleven in the evening for devotions, for solemn self-examination and earnest prayer. Also to use more method in my devotions : good men and great men, as Bishops Andrewes and Wilson, had set devotions for each day in the week. Why should I not also have something of the same kind ?

"Let me have a *book of private devotions*, writing out in it whatever I find good in other books of devotion, etc.

"Let me be strict in keeping my *hours of prayer:* from half-past six to half-past seven morning; from ten to eleven evening, and let these hours be strictly given up to devotion, *i.e.*, prayer, reading with devout meditation, self-examination, etc.

"Let me be especially watchful over myself at these times, keeping the end well in view, and remembering how much depends on closet prayer."

So far as these methods of devotion led him into personal communion with God, they were, no doubt, helpful to him, and assisted to form in him a habit which was throughout his life of quite incalculable importance in its influence upon his spiritual growth, viz., that of beginning and ending the day with an hour spent in private devotions.

But, in so far as they influenced him in matters of doctrine and principle, he soon began to regret that he had yielded to them. The longer he tried to put them into practice, the less satisfied was he with their effect. Speaking of the difference between Church

and Dissent, he wrote after about six months' work at Gosport, "I think we are apt to idolise the forms of our Church too much, and yet I cannot think that it is right to break loose from all forms." His feeling was that there was a tendency to formalism and unreality in the High Church system: it did not suit his individual character and needs: he liked more simplicity and freedom in his personal relations with God.

Then, again, in matters of pastoral work, he had united himself to clergy of Tractarian principles, while his own views were still in the main those of the Evangelical school, though it is true that they were not yet fixed nor clearly formulated in his mind. The sermons of his vicar and fellow-curates taught ecclesiastical and sacramental doctrines which he was far from agreeing with. When he himself preached, or went about visiting amongst the people, he could not put forth the same views: it was like David with Saul's armour, "he assayed to go, for he had not proved it." So he went forth with the simple sling and stone of God's Word, and with them he had good success. Before Christmas, in his first year at Gosport, he had the joy of bringing an old Jew to

acknowledge the Lord Jesus as the Messiah, and to come forward for baptism. Other tokens of success are to be found here and there in his journal. His faithful work during the cholera outbreak is referred to in the reminiscences by Rev. W. Foxley Norris on page 59.

But his position was an anomalous one: he was trying to combine two mutually antagonistic systems; and the result was wholly unsatisfactory. Writing on the "Eve of Ascension Day," 1849, he looks back upon his home teaching and the simplicity of his early religious beliefs, before his mind had been disturbed by the new ideas of the Oxford movement, and he cries:—"O God, how have I wandered from Thee! How have I left my first faith and gone astray, I wish that I had now again that simple faith with which once I received the gospel from the ministers of our Church, and sought to be edified and built up in it." Again, a few days later:—"I daily see how foolish and sinful I have been, and how much I have suffered in my mind from giving way in any points to the principles of the High Church school, which are, I believe, a Judaical corruption of Christianity, making it a worldly instead of a spiritual system."

"I am not satisfied with the views of Mr. Walpole and his colleagues, and I think at present I ought to leave them. . . . It is not the sort of Christianity which I think is to be traced in the Bible. It is too dogmatizing, laying so much stress on this or that observance.

"It seems to be a duty which I owe to God, to the rector, and myself, to leave this sphere, in which I cannot work freely, or make that advance myself in holiness which I desire."

He was surely right. He was working with men from whom he fundamentally differed upon such vital points as the doctrine of the two sacraments and the nature of the Christian ministry. More than six months earlier, as he walked home with his rector, Mr. Walpole, from a meeting, he "opened to him his mind on Baptismal Regeneration." From this time onwards he was engaged in frequent controversies with the Rector, and Norris, and Barlow, until it became evident that he could not satisfactorily continue to work with them. He read, by their advice, Wilberforce "On the Incarnation," and Doane's "Pentecostal Pattern," but they did not satisfy his judgment. Simeon was more to his mind,

defending the emphatic words of the Baptismal service on the ground that it followed the example of the Apostles, who addressed all members of the Church in the same general language.

At last he came across that remarkable book "Catholic Thoughts," by the Rev. Frederic Myers, then vicar of St. John's, Keswick. On May 15th, 1849, he makes this entry in his diary: "Read Myers on Church and ministry. I seem to find a guide and a prophet in him."

Soon afterwards he learnt from his brother-in-law, the Rev. Henry G. de Bunsen, that Mr. Myers was looking for a curate. After an interchange of letters he went down to the Lakes to visit his new-found "guide and prophet;" his admiration was only increased by their intercourse, and, with very little delay, he finally arranged to join Mr. Myers in his work.

We close the chapter with two extracts from letters of friends, and a final word of his own.

Miss Bayne wrote thus to Miss Harford-Battersby: —"It is rarely that the same individual pleases generally, but your brother has won the esteem and regard of *all* in every grade with whom he is

associated; and to the poor, the sick, or those in any way afflicted, his kindness and attention are unwearied. With me he is an especial favourite, from his mild, gentle, unpretending, unassuming manner, not often seen in one occupying his position."

His former fellow-curate, Rev. W. Foxley Norris, communicates the following reminiscences:—"It was in the year 1849 that your father and I were working near each other, he at Gosport and I as the youngest of the clergy at the mother church of Alverstoke. We were both of us much engaged in active spheres of duty, and it was not often that we were able to meet; but I saw enough of him to receive an impression of his saintly character and unswerving devotion which has never faded from my mind. I never shall forget the calm and holy expression of his face in those early days, and a certain lofty purity of look which was an influence even without words, where he was present. Once or twice I had the privilege of joining him in his own pastoral work. It was the year of the cholera, and Gosport suffered severely. I recollect, as if it were yesterday, our visiting one house together. The air was so bad

that the poor people instinctively thrust sweet herbs into our hands as we went upstairs. Your father went to pray with a young girl in one of the rooms, and I with an aged woman (already in 'collapse' and dying) in another. As my responsibility in reference to the cholera was chiefly limited to funerals, which were sadly numerous, I was glad of the privilege of seeing somethimg of his more difficult and perilous duty."

These testimonies serve to counterbalance in some way the self-depreciation with which Mr. Battersby always writes of his own work. Our last extract from his diary, written on the eve of leaving Gosport, seems to sum up his experience there, and to show the issue of the conflict to which we referred at the opening of the chapter:—

"*Oct. 19th*, 1849, London.—I am persuaded on the whole of the truth of Protestant principles; Anglo-Catholicism I believe to be inconsistent, and untenable by an honest mind. But when I went to Gosport I did not think thus, or I wanted courage to avow it. . . . . I occupied an anomalous position; I could not agree with my fellow-clergy, and yet I

dared not avow myself of the opposite way of thinking, I feared to be thought an Evangelical. . . .

"And now, having deliberately chosen Protestant principles, let me endeavour to show by my life and teaching that these principles are also principles of righteousness. And let me also endeavour to wipe off the reproach of ignorance, which I fear must attach to me now, by diligence and perseverance in my studies, that I may be able by sound reasoning and learning to confound and confute the gainsayers."

## CHAPTER VI

### SECOND CURACY (1849–1851): AT KESWICK WITH MR. MYERS

EVERYONE knows Keswick, with its lake and its mountains, its cedar pencils and its rain. It needs little outward description; a few lines from a letter will be enough.

"Keswick, *Nov. 5th*, 1849.

"MY DEAREST FATHER,

"Here I am, in my new quarters, comfortably lodged, and with every expectation, with God's blessing, of enjoyment and happiness. As far as outward things go, nothing could be more favourable than my position. Such a country as it is; such charming mountains, and valleys, and lakes! To me it is far more pleasing than Wales, so far as I know the latter, which is not very much; and of all the scenes

G. Richmond R.A. Pinx.t

Dawson Phot.

I know, there is none so delightful to my taste as the view from the churchyard of St. John's, and from the neighbouring heights.

"My own windows look out two ways: in one direction towards Skiddaw and Bassenthwaite, which lie to the north; and in the other direction up the Vale of Newlands to the west, taking in a little bit of Derwent Water. From the churchyard you see over the lake into Borrowdale, which is rather to the south. The town of Keswick lies to the east, the house I live in is the extreme house on the Borrowdale road. Five minutes' walk takes me to the side of the lake, where there are always endless beauties to be discovered.

"You will say then, and truly, that my lot has fallen upon a fair ground as to all natural qualifications.

"And in other respects, also, I should deem myself especially favoured. The advice and assistance of Mr. Myers in my studies and ministry, the advantages of having a parish to work in, already well organised and provided with all the means and apparatus of improvement, and of having a congregation of sober, thoughtful people to preach to and to mix with, are such as I ought to be very thankful for. . . It

will be my fault, therefore, if I do not make progress now in what is good and profitable. . . . . .

"Your affectionate son,

"T. D. H. BATTERSBY."

The next letter will serve as a useful introduction to his two years' work at Keswick as curate. Mr. Battersby was still *in statu pupillari:* he was not yet his own master. This period should then be looked upon as a time of preparation, fitting him for future independent work, and showing the conditions under which that work was to be done. The letter is addressed to his brother-in-law, the Rev. Henry George de Bunsen, then Vicar of Lilleshall.

"Keswick, *Jan. 29th*, 1850.

"MY DEAR HENRY,

"I *must* begin and answer your letter, which was a great comfort to me when received, so truly does it express my own feelings about the Christian life. I only wish you had leisure to write oftener, and arouse me a little by such thoughts on spiritual things. The great want in our Church seems to be spiritual communion amongst the members. We do

not seek one another's good enough, nor stir up one another as we ought to faith and holiness; but when we meet almost all our talk is upon trifles and worldly things, and we forget that we are Christians, and born to another world.

"But I must try and answer your questions about Mr. Myers and my position here; but first of all I must premise that I am very unfit to judge accurately about persons and principles and modes of action, having been myself so unsettled, and so often taken in, and having been for a long time so very doubting and unfaithful. I seem only just to be recovering a little from the dream into which the conflicting opinions and strifes of men bring one if, as in my case, one has been so often unfaithful to the voice of God within and without.

"I trust I have got some good from Mr. Myers, and that I shall be allowed to get more. I always feel, when with him, that I am in the presence of a superior man: one who has struggled with his own will and subdued it; one who has been indefatigable in his search for truth, and in carrying out in action what he has discovered: a model of forbearance, and kindness, and friendliness, in his home, in his parish, and amongst his friends.

"At the same time, to be honest, I must confess that I think his speculations in his own study have injured his qualifications as a Christian teacher or evangelist in his parish, as well as crippled his health. He is so acutely sensitive about his statements of truth that they seem not broad or decisive enough for common minds to lay hold of them. His teaching seems to want *distinctiveness*, so to speak; in his desire to be catholic, he seems to me to have gone rather into an extreme of indefiniteness. As a sign of this, I may mention that a great many of the spiritually-minded people amongst the poor have joined the Plymouth Brethren, who are just now very strong here, and have an admirable minister.

"He also appears to me to be *over*-tolerant, and to be so much on good terms with everybody, that those who are *not* Christian believers presume too much, and those who *are* (especially among the middle classes) complain of a distance and want of union between them and him.

"He is aware of all this himself, and would perhaps tell you so, for he is most peculiarly modest and unassuming. But you will see, from what I have said, that I do not consider him *quite* a safe model as a

Christian minister; and, indeed, I am not sure that such speculations as he has entered upon are the most profitable for one who is engaged in the cure of souls. Rather it seems our place to 'sit at the feet of Jesus, and hear His Word,' as we have it in the Bible, than to be trying to find out the right theory of inspiration. We should not be asleep, indeed, when the sceptic and the infidel are abroad; but when souls are simply waiting to be fed, as is the case in such a point as this, I feel that our great need is to go daily to the fountain of God's Word, to drink there for ourselves and them. To know Jesus is to know the *Truth*, and to set forth Jesus the great work of those who have the cure of immortal souls, and the Bible is certainly sufficient for this without all controversy. May you and I be enabled to do this faithfully, in sincerity and plainness, both in word and deed, and then we shall both save ourselves and those who hear us.

"I feel most deeply my responsibility here,* left alone to take charge of this parish, while so conscious of my insufficiency in every way; my only prayer

* Mr. Myers was absent, owing to ill-health, from January 10 to May 10, 1850.

is that God will make *His* strength perfect in my weakness.

"I fear I often despond, though I ought not, for God is most good, and never tries us above our strength. Oh, that I could believe and trust Him more! Pray for me.

"The state of our Church makes me very unhappy sometimes; the clergy in general are so little what they ought to be, and Church people are so selfish generally, and worldly. These 'brethren,' or 'new lights,' as they are vulgarly called here, seem to carry out the principles of Christian love and mutual help better than I have seen elsewhere. There is, however, in this parish absolute toleration for everybody; in giving away Church alms, etc., there is no respect of sect; this does away with a great deal of bad feeling.

"The Gorham case is, I confess, of great interest to me, not as a decision of the question, but because it may lead to the Church taking it up, and getting at last something like an expression of its own voice upon it. Nothing can be more unhappy, surely, than the present state of doubt and unsettlement in which many minds are on account of it. If the Church

declared plainly this theory or that, then it would be possible for such men to know their duty about remaining in it or not, which at present is a great question with many ; hence, also, an undecidedness of doctrine, which would be largely avoided by an expression of the Church's belief. Surely it is very important that it should be settled whether spiritual life is conveyed by a form or not.*

"You or Mary, or both, must write to me soon, as it is so refreshing, when alone, to hear from those one loves. We have had a glorious frost here. Such skating on the lake, and such lovely snowy mountains! If a *place* could make one happy, this should.

"With best love to all, the bairns and yourself, ever your attached brother,

"DUN."

His, however, was not one of those natures which are very materially affected by their outward sur-

* Judgment upon this case was pronounced by the Judicial Committee of the Privy Council on March 8, 1850. It was decided that the absolute literal interpretation of the expressions of the Baptismal Service upon Regeneration could not be required of a clergyman of the Church of England ; that the Articles were to be taken as the doctrinal expression of the Church ; the Liturgy as the devotional.

roundings. "Shall I conceal from myself," he writes, some three months later than the date of this letter, "that I am not happy?" He was much given to introspection; the lack of a mother's love, the natural reserve of his temperament, the absence of any strong friendship or heart affection, which might have drawn him out of himself,—all these had combined to make him self-absorbed.

He went out, and mixed with the world, with rich or poor. He did not seek happiness. What he wanted was to be a power for God, to promote His glory, to bring souls to Christ. But his reserve came in the way, he felt a shrinking from the work of visitation; with the poor he felt the old barriers of class still strong; with the rich he was seldom in sympathy, owing to his very high standard of Christian life and practice, and the contrast between this and the every-day life of society. Hence, when he came home from visiting, or from dining with friends, and sat down to pen his impressions of the day, he was not satisfied with the part he had played or the work he had done. His diary is full of self-accusations. He was "a cipher in the world;" "unfitted for the ministry;" "struggling to fill a post for which

he was not fitted;" "wavering and irresolute;" with much more to the same effect. It cannot, indeed, be concealed that he was not happy.

Some may be inclined to regard all this as morbid, but it at least shows that he had a high ideal of the Christian ministry, and his dissatisfaction with himself only made him plunge into work with all the more energy. We extract a few passages from the diary to illustrate his ways of life and work.

Here is a Sunday evening's entry:

"*Dec. 9th*, 1847. [After a month at Keswick.]—The particular objects which I now propose to myself are—

"1. The regular visitation of the whole parish to be completed, in order to become acquainted with all the people.

"2. A distribution of them into classes, and ascertaining who require special care.

"3. An attention to which are the special needs of the parish, and how they may be remedied.

"4. A more thorough and assiduous study of the Scriptures, as the only and sufficient standard of faith, doctrine and practice.

"5. Constant self-examination by that Word."

Next evening he wrote:—

"10*th*.—Gave lesson in school. Wrote to Miss Feary,* read N. T.—visited, etc.—but too morbidly sensitive about trifles—acted too much in the spirit of a slave instead of a child. Much time lost in these imaginative terrors and self-reflections. Found much comfort this morning in the hymn of Wesley, 'Oh for a heart to praise my God!'"

The spirit of the slave and the spirit of the child were wrestling in him for the mastery; and, so far, the former had the upper hand. But he had glimpses of the life of freedom: witness this, a week after the above:—

"*Sunday*, 16*th*.—Great God, who showest to them that be in error the light of Thy truth to the intent

* A sick Gosport parishioner. The terms in which her reply is noted show a beautiful spirit of humility. "*Wednesday* 19*th*.—I bless thee, O Lord, for a sweet Christian letter from Thy holy and blessed saint Miss Feary. It seemed to raise my heart to heavenly things more than anything I have read lately. How unworthy am I of her confidence!"

that they may return into the way of righteousness, show *me* that sin or defect in me which so hinders me in running the race that is set before me : show me also by what method I may best be enabled to root it out, that it may no longer plague and oppress me.

"Is it not *want of faith* in Thee? for from this comes fear of man, irresolution, and, I may say, all my weaknesses and faults."

Then follows a prayer, asking God to give him grace as he needed it, and casting the burden of his work upon God. And again, shortly afterwards :—

"*Christmas Day, Evening*. . . . How sweet and refreshing was the communion of the Lord's Supper! 'Take and eat this *in remembrance that Christ died for thee*,'—those words fell like dew on my soul, and gave me profitable reflection afterwards. Oh that I could remember this always! oh that my dying Saviour's love might be ever in my sight! How it would take away my fears and inspire me with energy to do and suffer for *His* sake!

"What I want, even more than knowledge to persuade and influence others, is faith in Jesus.

How have I under-valued that precious, life-giving Name!"

When he looked away from self to Jesus, he was "happy." But too often he relied upon self-effort and "legal" methods.

At the beginning of April in the following year, he went up to London for a "parson's fortnight," that is, from a Monday to the next Saturday week. On the fourth of the month his brother, John Battersby-Harford, was married to Mary Charlotte, daughter of the Chevalier Bunsen, then Prussian minister at St. James's. Mr. Battersby enjoyed all opportunities of intercourse with the Bunsen family, and felt that their influence was one to make all who came in contact with them more liberal and large-minded. The Chevalier himself had thought and written much upon the same subjects as Mr. Myers, viz., upon the true constitution of the Christian church: its ordinances, ministry, and the like. Both were men of great breadth of view, not despising men who held other and more dogmatic views than their own, but tolerant and open-hearted.

Their influence, no doubt, tended largely to foster and develop that spirit of courteous toleration which Mr. Battersby always showed towards those with whom he disagreed upon matters of faith or Church-order.

The letter to his brother-in-law has given some idea of his attitude towards the dissenters in the parish. He was very much dissatisfied with the state of the Church as he found it. He felt that the Christian life ought to be expansive, infectious, self-communicating. But what he actually found is thus described by himself:—"*Sunday evening, 27th* [*Nov.*, 1849.] —"My own state and the state of the Church appals me. We have a name to live, but we are dead. We profess one faith, we go through the same services, we kneel at the same Lord's table,—but our union then seems to end. When we meet, we are distant and cold, we are not anxious about one another's spiritual progress, we do not speak to one another on the highest subjects, except, perhaps, in a formal way. Love, alas! love is wanting. And all is nothing without love."

Meanwhile the Plymouth Brethren and the Wesleyans had much life stirring amongst them. As a

consequence, he came to look upon these as an assistance, rather than a hindrance, to Church work; and early in his second year at Keswick arrived at somewhat startling conclusions, which he thus expressed :—

"My business with the people is to make them Christians. In doing this I am restricted to the forms and rules of the National Church. This Church is *not* Catholic, and I cannot call those schismatics from *Christ's* Church who choose to follow some other discipline and form. I consider our present position an anomalous one: for three hundred years we have remained almost stationary, and scarcely any attempt has been made to adapt the Church's form and services more to the wants of the age and the people. Hence we must be content to call to our aid the dissenting sects, and gladly get them, if we can, to work with us in Christianizing the people."

While on a visit to his Dundas relations at Carron Hall, Stirlingshire, in the same year, he attended the communion in the Scotch Kirk. Afterwards he notes :—"Certainly there seem to be great imperfections in the Presbyterian form of worship.

Formality is as common with them as with us, and this being the case, it is better to have a good form than a bad one."

The next year was an eventful one in his life. In the month of April his father was taken ill, at Stoke House, and all the family were summoned to his bedside. For a month he lingered, bearing frequent witness to his trust in Christ, entirely taken up with spiritual thoughts and utterances. On the seventh of the following month he died. It was a moment of deep emotion to his son Dundas, when he stood by the open vault, and saw his father's body laid by the side of his mother's:—"How can I describe the feelings which rushed into my heart when I found myself so near the mortal remains of her, of whom I have so often dreamed,—my mother—that blessed saint—that pure and angelic creature who was taken away from this earth before I had learnt to know, to love, to prize her!"

From this solemn scene he was obliged to hasten back to Keswick. Mr. Myers was ill, and soon afterwards left the work in his curate's hands, and went to Clifton, under doctor's orders. In a few weeks' time it became evident that he could not hope to recover.

Mrs. Myers wrote to Mr. Battersby a most touching account of his last hours. He received the news of his hopeless state with calmness and even with restful joy. After expressing his "unreserved and abounding trust in God's mercy through Christ," and repeating more than once, "Jesus is all to me," he went on to say that there were only two earthly things on his mind: one related to his mother; the other he thus expressed:—"Give my Christian love to Mr. Battersby, and thank him for all he has been and done for me,—and tell him I desire nothing so much as that he should remain at Keswick, and carry on my work there."

This expression of Mr. Myers' personal wishes for the parish carried great weight with Mr. Battersby when the living was offered to him, as it was a few weeks later, by Mr. Henry Marshall, acting for his nephew, Mr. Reginald Dyke Marshall, the actual patron, who was still a minor. He had various scruples against accepting the offer; but these were finally overruled, and in the middle of August he wrote, and announced his willingness to accept the living.

One other short fragment from the diary shall close this chapter.

"*July 29th* (1851, Keswick).—It is five weeks since I wrote in this journal, and what an eventful time has this been to me! First, for the acquaintance made here with M. F.; second, for the loss of my dear friend and fellow-worker here in the ministry. . . . . I feel that a crisis in my life is come: a time for decision and energy: a work is before me, a work for life: shall I hesitate to enter upon it?"

## CHAPTER VII

### PASTOR IN PAROCHIA

"A WORK is before me, a work for life." His mind was clearly made up. In a letter to his sister Eleanor, written a few days after the foregoing extract from the journal, he writes: "I should consider such a charge as my work *for life*," and, accordingly, for the remaining thirty-two years of his life he kept at his post. The outward work betrays the inward character. This chapter shall therefore be devoted to a general sketch of parochial work in Keswick from 1851 to 1874.

Nothing has been said so far in these pages as to the character of the people amongst whom Mr. Battersby had cast in his lot. One of the first visits which he had paid, after arriving in Keswick two years before this, had been to Miss Rolleston, an old lady of nearly seventy years, "who seemed to

belong to the past rather than the present, and yet to be full of interest in the present too; with an open, vigorous mind, full of faith, benevolent and active for good; with a retentive memory, and large stores of learning and information." Upon this first visit she gave the young curate "a great deal of useful information and advice about the parish." "She seeks," he wrote, "to become acquainted with the working people, and to study the genuine English character, of which she thinks the Cumberland people are among the best specimens: she spoke of them just in the same way as Mr. Myers; industrious, not gainseekers, honest, sincere, genuine: but not Christian." "Not Christian" was the verdict of those who had studied the character of his future parishioners. His own view of his work has been already given (p. 76):—"My business with the people is to make them Christians." This is more fully drawn out in the journal of August 23rd, 1851. He had just come back from a visit to London, where he had been staying with the Bunsens, and had taken the opportunity of visiting the great Exhibition. Late on Saturday night, after finishing his sermon for the next day, he set himself to put

down on paper his ideal of the work before him. "Let me remember what devolves upon me; the ordering of the Church, the schools, the district visiting, rests upon me. On me it depends mainly what the character and tone of the religion in this place in future years shall be: nay, in a considerable degree, what the character of the people shall be; for have I not the pulpit, the schools, under my control; do not the most tremendous consequences turn on the question whether mine is a powerful or feeble ministry? Never have I had occasion so deeply to lay to heart the words: 'Take heed to thyself and to the doctrine.'"

Thus clearly did he understand that the results of his work depended largely upon what he was in himself. Frequently, after lamenting the state of things around him, he turns upon himself, and asks, "But who is to blame most for this? Is it not myself?"

So, in this same entry, he writes:—"I see very clearly that if I am ever to do anything good or lasting, I must be much more alive and earnest than I have been. I must endeavour to seize upon and appropriate the hopes and the joys of Catholic Christianity; to rise above the petty strifes and

divisions of parties, and to live in the holy atmosphere of Divine love."

Here, indeed, was his power. "Above all," he adds, a few lines further on, "I must become a man of prayer." And assuredly the little room in the parsonage, which was his study, became a true sanctuary, a "place where prayer was wont to be made." On his knees there he wrestled with God; there, with his Bible open before him, he held communion with his Lord. Thence he came forth, full of a sense of his own shortcomings and weakness; and, like Moses, he "wist not that his face shone;" but the "holy atmosphere" in which he lived seemed to his people to be diffused about him wherever he went, and they felt that this was indeed a "holy man of God who passed by them continually."

On the other hand, it must not be thought that he was so wrapped up in spiritual matters as to neglect all secular interests. The following passage shows how broad a view he took of the responsibilities of his position, and at the same time the light in which he looked upon the world at large.

"*August* 24, 1851.—Now that I am incumbent

fresh duties come upon me; I have to see after all who are in distress; to discover their wants and relieve them; to watch over the instruction given in the parish; to provide adequate spiritual nourishment for the souls of the people; to look after the sheep and lambs of Christ; to watch over all the institutions in the parish; to have an eye to everything which can affect the spiritual or temporal well-being of the people of the parish; for I am or shall be an officer of the State as well as of the Church. Yet, let me beware of merging the spiritual office in the secular; or rather let me beware of making too much separation between secular things and spiritual. The world is of right Christ's, though Satan has still large dominion over it; the nation acknowledges this, and authorises Christ's ministers to preach and baptize in His name. It gives them, moreover, an oversight over the education of all the people,* that they all may be Christianly and virtuously brought up. If, then, we would be true to our vocation, we must act up to it, as far as we are able; carrying Christ into all we do; boldly proclaiming His name, and His rights, which have been

* This was before the days of School Boards.

so publicly acknowledged by the nation. Therefore, also, the Christian minister ought to be first and foremost in all things which concern the intellectual and social welfare of the people; he ought to press upon all the *duty* of joining in schemes for this end. . . . . In short, he ought to use his influence every way, wherever he can, to set everything on a right footing as regards its spirit and aims, and to promote its preservation in the same. Now I know that in doing this we must often come in collision with the prejudices of the world; that men cannot bear the high spiritual doctrines and aims of Christ's kingdom. And yet we must not flinch from maintaining them; God requires it, the nation requires it; at our ordination we promised it; and though bishops and priests are to be found in abundance who disavow it, who hold it inexpedient and unwise to press these spiritual doctrines too far, we must not yield to them, nor be in subjection to them one particle; rather, if they are to be found so base as to deny Christ, we ought to remind them of their sin boldly."

"No compromise" was one of the mottoes of his ministry. What he believed, that he did all he could

to act up to and to teach. He took heed first to himself, and then to the doctrine. It was this which gave the power to his preaching. He had no great oratorical gifts; he was not what could be called a powerful preacher; there was nothing very original in his sermons, nor any straining after effect. But, none the less, they had great effect; it was evident, even to the passing stranger, that he believed what he said, and that his whole soul was bent upon getting others to believe it. He was like the parson of the fishing village, of whom the younger of two brothers speaks, in a modern poem *—

> 'I have heard many speak, but that one man—
> So anxious not to go to heaven alone—
> That one man I remember, and his look,
> Till twilight overshadowed him.'

As a rule he read his sermons. He was singularly gifted as a reader. When he read the lessons, the familiar words seemed lit up with new meaning; and he delivered his sermons in such a way that it was difficult to be certain whether he was reading or not.

As a type of the nature and effects of his preaching, we we may take this from the journal, "*Tuesday, April* 12

* "Brothers, and a Sermon."—*Jean Ingelow.*

(1864).—Was cheered on Sunday by old M——, who thanked me for my sermon in the morning, and then, when I said I supposed it had come home to him, said, 'Oh yes, *I have experienced it.*'" Mr. Battersby was very apt to be cast down in spirit over his work; a little encouragement like this did him much good, though he always took care to discount it by his own high ideal. Take this other entry as an example:—"*Aug. 9th*" (in the same year). After speaking of his two sermons preached on the Sunday, he adds:—"The latter seems to have been more effective than the former. Highton* told me he overheard one clergyman say to another as he went out, 'That's the sort of man!' Yet I felt myself that Jesus was not so set forth as He ought to have been; and I do greatly condemn myself for being so nervous, and taken up, as I fear, about myself." Another extract gives a concise view of his aims in the ministry:—

"*May 3rd* (1858).—There is an immense deal to be done in this parish, if only we have zeal and

* The Master of the Brigham Boys' School. He had followed Mr Battersby from Gosport, when this school was set on foot during. Mr. Myers' incumbency; and he continued to teach there until his death, in 1880.

resolution to do it. I seem to have been *playing* merely with things hitherto, while souls have to be won for Christ by earnest wrestling and unsparing pains. The hold I have got upon the affections of the people I ought to consider but as the stepping-stone to the attainment of the great end of my ministry, the occupation of their hearts in the name of the Lord Jesus, our Master. Let this be my untiring endeavour."

Once more he writes, "*July 9th*, 1858.—I am more and more convinced from experience that early rising and the habit of securing a quiet hour in the morning for private reading and prayer are essential to a godly life.

"I am convinced by constant experience of the folly of delays: how duties become more difficult the longer they are put off; and how firmness and decision are essential to the accomplishment of anything good and great. To mark out one's course and then to keep to it, except when it is manifestly right to diverge, this is great and noble, as it is also hard and rare. But this is alone Christian and godly."

Turning over a few pages, we come to a passage in

which he marks out such a course for himself, and then confesses in touching words how "hard" he felt it would be to keep to it:—

"*Oct.* 10*th*, *Sunday*.—I have many plans in my head for the winter, but, above all, I feel it to be my duty, as the minister of Christ, to endeavour to bring home the doctrines of the Gospel more to the hearts and homes of all classes in the parish: high and low, gentry, middle classes, and poor; and this can only be, I know, by the ministry of the Word in public and in private. Shall I have courage to go into house and cottage alike, proclaiming repentance towards God, and faith in our Lord Jesus Christ? Shall I have faith to do this and persevere in it? O God, help me! help me! I am an ignorant, timid, foolish sinner myself; but if Thou givest me grace, I can do all things: O Lord, help me: Jesus, have mercy on me."

Wonderfully was he helped. His power and influence in the parish steadily increased, while the work of God's grace in his own heart seemed to grow deeper and deeper. A connected account will be

given later on (in Chap. IX.) of his own personal growth: meanwhile, a few more extracts from his papers will enable the reader to form some idea of what he was in his parish, and to his people; and at the same time those of his late parishioners into whose hands this book may come will surely be interested to read, in his own words, of the loving, prayerful thoughtfulness with which he watched over his flock.

The commencing of a prayer meeting on Friday evenings is thus noted:—"On Friday evening [June 14th, 1858], we met, six in number, in the class-room of the school, and determined to hold a weekly prayer meeting in that room at eight. It is to be a meeting for free conversation, and for prayer by those whom the president may ask." It was one of Mr. Battersby's highest pleasures to be able to meet together with fellow-Christians, however humble and otherwise untaught, who "loved our Lord Jesus Christ in sincerity," to study the Word of God, and to join in prayer and praise. He extended his welcome to all earnest Christians, whether Church-people or not.

The week of prayer, at the beginning of the year, in connection with the Evangelical Alliance, was

always looked upon by him as an opportunity for visible, practical Christian union. This is brought out by the following extract:—

"*Jan. 1st*, 1861.—I write these figures with a sort of regret: 1860 is done—and, though I have so many mercies to thank God for in it, I feel as if I had not made the most of the old year,—not used it as it might have been used—not embraced it, so as to get all into it and out of it that I might.

"And now a new year has begun. We have had a party of old people to dinner." [This was an annual institution on New Year's Day, when a dozen of the oldest members of the congregation of St. John's were entertained at the Parsonage.] "We are going to have a meeting at Crosthwaite School, when we shall give an account of our treasurerships of religious societies." [An annual meeting used to be held, on New Year's Day, either in the parish of Crosthwaite or of St. John's, in connection with the various Home and Foreign Missions, supported by them in common.]

"*Wednesday, Jan. 2nd.*—We are just going to have a meeting to consider what had best be done here

about holding prayer meetings next week. I shall propose that the experiment be tried of different ministers conducting them on different days; that a printed invitation be issued; and that the members of different congregations be engaged to go amongst the people, and invite them to come. That practical addresses and accounts of revival elsewhere be interspersed with the prayers; and that a main topic be the revival of active, living, energetic piety in our midst."

A week later he writes:—"*Tuesday, Jan. 8th*, 1861.—This is a week set apart by Evangelical Christians throughout the world as a week for special prayer. We met on Sunday evening and last night in the school-room, and had much help from the Lord. On Sunday morning I preached on the baptism of the Holy Ghost, showing *the need of this*, to endue the Church with power as of old.

"I do thank God for more power myself of late, in speaking and preaching; but I want a much fuller baptism, and I believe that the means we are now using are those which God approves and blesses. .

"Mr. Taylor takes the lead to-night. . . . . The

subject is, 'A higher standard of holiness in the Church,' by which I suppose is meant a revival of primitive faith, love, zeal, etc., that we may be raised up out of old routine ways into a freer, more spiritual course; greater nearness to Jesus; more simple abiding in Him."

"*Wednesday, Jan. 9th.*—Thank God for another happy prayer meeting. . . . . I do hope a blessing is, indeed, about to be given us. To-night our subject is, 'A large increase of conversions,' etc. I do believe it will be given. Let us ask in faith nothing wavering. . . . ."

"*Saturday evening, January 11th.*—This evening should be marked with a special mark of praise to God for the blessing we have enjoyed at the prayer meeting, the last of a week's meetings, such as never before were enjoyed at Keswick. O my God, go on and complete the work which Thou hast begun; and let not Thy Word and Spirit call and plead with us in vain. Bless us, O Lord, as a people, and raise us up to higher life and closer walking with Thee . . ."

"*Monday, January 13th, morning.*—Praise God for

yesterday's services and meetings—the largest number ever collected at the Bible-class—and the meeting in the evening crammed. Mr. Wood conducted—all the ministers spoke—and there was simple, humble prayer. Now I want to establish a weekly church prayer meeting, either on Sunday night or at some other time. All the chapels have one, I believe : why not we ?"

The Bible-class here mentioned was held between five and six o'clock on Sunday afternoons: it was continued for a considerable number of years, but, as other work accumulated, Mr. Battersby found it too much of a strain, just before evening service. It was specially intended for young men, but their elders were not excluded ; and some who were members of the class still speak of it with gratitude, as having been of the greatest assistance to them in their endeavour to lead godly lives.

The extracts just given show how heartily Mr. Battersby threw himself into the meetings of the week of prayer. There was generally a short interval afforded at some time during the meeting, when the president of the evening called on any who wished, to rise and add any words of testimony or exhortation

to what had already been said. It was then that Mr. Battersby was at his best as a speaker. He came to the meetings with his mind full of the appointed subject. It might happen that the subject had not been treated to much profit from the chair, or that some important side of the question had been left out. On such occasions, when the chairman threw the meeting open, after a short pause Mr. Battersby would rise, Bible in hand, and, as he looked upon the people before him, there was a calm, glowing light shining in his face; and, with neither gesture nor preface, he spoke out of the fulness of his heart what he thought would help to bring the meeting into the right spirit, so that their prayers might be directed to the one object before them, and that that object might be gained.

When thus moved, he seemed to be set free from all bondage, either of slowness of speech or of self-consciousness, and gave forth the message of the Lord as one "filled with the Holy Ghost." "And, oh! when he got *free*, it was grand!" said one who knew him well, calling to mind many occasions of this kind.

Another method of work which was very dear to him was the holding of cottage lectures. Some of

the older people still speak of these with warm expressions of thankfulness: of his first attempts he writes to his sister:—

"Keswick, *Oct. 7th*, 1850.

"One of our dismal, stormy, equinoctial kind of days gives me a little leisure to write to you . . . Last week I began my cottage lectures, and quite enjoyed giving them. One is brought so much nearer to the people's hearts and minds in this way than in addressing them from the pulpit; yet I feel it will require much energy and prayer to make them lastingly useful and to produce an impression by them."

A letter, dated "Nov. 21st, 1850," tells of speedy fruit from the cottage lectures. "You will rejoice with me that God has been pleased to bless my poor endeavours to preach His Word in one at least of the places where I hold cottage lectures. There were constant complaints before of the quarrelling and riotous conduct of the men, women, and children; but since the lectures have been held there, this has very much abated, if not quite ceased. Bless God with me for it. This is, however, but a beginning, as I trust, of better things."

Fifteen years later he writes to the same sister,* telling of a new development of his old gospel rule: "If the people will not come to Church, the Church must go to the people."

"St. John's Parsonage, Keswick,

"*July 21st*, 1865.

"MY DEAREST SISTER,

". . . I suppose M. has hardly told you of our 'United Christian League,' which we have formed in connection with our Friday prayer meeting for the purpose of evangelising the neighbourhood.

"The League is formed of members of different Christian bodies, I being the president, and a zealous Wesleyan shopman the secretary. We hold open-air services on Sunday afternoons, in the market-place; on Tuesdays, in the courts and alleys; and on Thursdays, in the Brigham district.

* His eldest sister, Eleanor, who was for two or three years his loved companion and helper at Keswick when he first became incumbent. She always took the deepest interest in the work at Keswick, and her own share in it is not forgotten yet. She finally settled down at Lilleshall, in her brother-in-law's parish, and stayed there after he had moved to Donington, till her death in 1884, carrying on an important work amongst the people.

"I have taken two Sunday services in succession, and very interesting it was proclaiming the Gospel in the open thoroughfare. There was a good attendance on the whole, both days, many listening from the houses and openings of the courts. The week-day preachings are conducted by H. Hewitson, Mr. Grayson, and other members of the League. I think it is working well, and our prayer meeting has been wonderfully revived by it, the earnestness and point of the prayers being much increased."

Having now given some idea of Mr. Battersby's spiritual work in his parish, we will say a few words as to the more secular matters in which he took part. His ideal of the pastoral office, given above, shows how largely he had inherited the spirit of Mr. Myers' ministry. Mr. Myers had taken a wide view of his responsibilities as incumbent of a parish. He had felt it his duty, not only to care for the souls of his people, but also in every way he could to promote the education of their minds, and to further their social well-being. This work he bequeathed, as it were, with his dying breath to Mr. Battersby, who, in his turn, endeavoured to carry it out in every way he

could. "I ought," he wrote, "to watch over all the institutions in the parish; to have an eye to everything which can affect the spiritual or temporal well-being of the people."

One of the local newspapers, in an obituary notice of him, bears witness to this side of his work:—"In whatever affected the welfare of his parish, Canon Battersby worked assiduously, and sought to fulfil the high aims of his immediate predecessor, to whom was due the foundation of the Library in 1849, and Brigham School in 1850. To the Library Canon Battersby added the very important auxiliary, the Lecture Hall."

This addition he made in the year 1855.

A few extracts may be given from a speech made by him on the occasion of the opening of the hall. "It was always" he said, "a part of the intentions of the original founder of the Keswick Library that an addition should, at some time or other, be made to this building, for the purpose of providing accommodation for classes for the instruction of the people in various branches of knowledge, and to provide a better place than previously existed, in which lectures should be delivered, such as those of which he

gave such excellent specimens when he was amongst us. And it was ever my desire that this part of his plan should be carried out." He then went on to speak of the Mechanics' Institute, which had existed for some years in the town, and with which he had just made an agreement that they should have the use of the new buildings; and he also dwelt upon the value of the library, to which the rooms opened that day were meant as an adjunct and an aid in the one work of education. "Now," he proceeded, "when we speak of education, we must not be supposed to mean simply the acquisition of a mere smattering of knowledge of various kinds, but rather the development of all the powers of a man's nature. . . And when we look upon education in this light, we see that it does not consist merely in reading books and attending lectures and classes. The larger part of a man's education consists in the impressions he receives, day by day, in his ordinary work, and apart from any instruction from human teachers. All things around us are intended by God to educate us, and if we are attentive to their teachings, all we see and hear will conduce to that end. . . . At the same time our education will be very

incomplete if we have not the benefit of books or of living teachers."

After this he points out the advantages offered to the people of Keswick in these two particulars, first alluding to the standard collection of books, by the best authors, which might be found in the library; and then going on to speak of the objects of the Mechanics' Institute, viz., the opening of classes for elementary reading and writing, for drawing and music, and he hoped also for poetry, history and languages.

Finally, he turns to speak of what he proposed to do himself in connection with the new lecture hall. He had arranged for public lectures on important subjects to be delivered once or twice a month, and for his own part he was proposing to give a series of popular lectures on astronomy illustrated by magic lantern slides.

The Mechanics' Institute gave place in course of time to the Keswick Literary and Scientific Society, which was established in the year 1869 by Mr. James Clifton Ward, F.G.S., F.R.M.S., then engaged upon the Geological Survey of the Lake District, and afterwards curate of St. John's (1878-1880). In this

Society Mr. Battersby took the warmest interest, being frequently elected as its president for the year, and contributing from time to time papers or lectures upon archæological, literary and other subjects, as, for example, upon Assyriology, the Moabite Stone, the history of the Waldenses, the poetry of Wordsworth, and the life and writings of Hannah More. His work in connection with this Society is described in a letter written to Mrs. Harford-Battersby, after her husband's death, by the then president. He writes:—"Canon Battersby has always been a prominent member of our Society. His wise and moderate counsels in committee, his presence and pertinent remarks on public occasions when papers or lectures were delivered, as well as his own frequent contributions, have done much to benefit and to sustain the institution in efficiency. We cannot hope to supply his place."

He was always very jealous of allowing any occupation with secular matters to encroach upon his spiritual duties, and it was his general rule to avoid taking any prominent part in public or local politics. In one matter he broke through this rule. During his early years at Keswick, the sanitary condition of

the town was by no means satisfactory, and after the passing of the Health Act, 1848 (a sanitary measure which local authorities were left to adopt or reject at their own option), a movement was set on foot* for carrying out its provisions in Keswick. Strong opposition was made, and at the next election of the Local Board two lists of candidates were put forward, the one for sanitary reform, the other for the maintenance of the old *régime*.† The vicar of St. John's allowed himself to be nominated on the side of reform, but the other party were for the time victorious. Mr. Battersby, however, was nothing daunted: he felt keenly that the town urgently needed a fresh water supply. The Local Board refused to move in the matter: he, therefore, in conjunction with Dr. Leitch, Mr. J. Fisher Crosthwaite, and others, formed a small waterworks company, and opened up a supply of pure water from the slopes of Skiddaw. After twenty-three years the business of the company was transferred to the Local Board, the shares then costing them a premium of £3,250,‡ whereas originally Mr.

* In 1852.

† Or, as they were popularly called, the Cleans and the Dirties.

‡ The water company's share capital was 800 shares of £5 each = £4,000. The Local Board bought the works for £7,250.

Battersby had offered them an indemnity for undertaking the work. From the time of the formation of the company down to its transfer to the Local Board, he took an active part in its management. It was the most purely secular work in which he allowed himself to engage in the town, but he used to say that the blessing of pure water was so great that he could not but feel that the time was well spent.

An old resident in Keswick sends the following reminiscence :—

It is remembered by many that once during an election, when every one was pelted with blue or yellow powder, he passed through the market-place and about the town untouched by the rioters, other clergymen and magistrates being assaulted indiscriminately.

## CHAPTER VIII

### AT HOME

CLOSE to the Church of St. John's, Keswick, stands the parsonage. A little gate leads from the garden to the churchyard; the windows of the house look out upon an amphitheatre of hills, stretching from Walla Crag on the left hand to Lord's Seat on the right overhanging the Lake of Bassenthwaite. The huge mass of Scafell blocks up the distant valley of Borrowdale, and behind the house Skiddaw rises on the north. Just opposite a little piece of Derwentwater is visible. Behind the lake stretches the vale of Newlands, dividing Catbells and the unromantic Robinson from Causey Pike and the pyramid of Grisedale; and at the back, in the far distance beyond Buttermere, the square line of Red Pike and High Stile closes the view. Altogether it was almost an ideal country

parsonage that the young incumbent took possession in 1851.

In the autumn of this first year of his incumbency, returning one evening from a ride through St. John's Vale with his college friend, Lord Proby, he writes of the "surpassing beauty" of the views from the Druid's Circle and on the descent from it by Brow Top:—

"Nothing could exceed the beauty of these scenes. Are they not intended to teach us how good and loving God is, in that He provides such exquisite gratification for His children? We must be His children in order that we may really enjoy them. Lord, teach me this more deeply! Let me not take part with those who deify Nature and themselves, but rather adore Thee for all Thy gifts, acknowledging Thee as Lord of all and *our* FATHER, who hast begotten us to Thyself in Christ."

Amid all the completeness of his outward surroundings, he was still—what "it is not good for man to be"—"alone." But he was not to be so always. During his curacy days, his cousin and intimate personal friend, Joseph Dundas, of Carron

Hall, had been married. Mr. Battersby had not been able to leave Keswick at the time, but he notes :—

"*Nov. 28th.* [1850.] — J. Dundas's wedding-day. What an important era in a man's life: when he receives his bride to be the partner of his hopes, fears, and joys, for ever! Well then does the Church appoint that such an event should be consecrated with prayer. But how little is this important part thought of in most marriages!

"If I marry, it must be one who can enter into all my views, plans, etc., who can bear with my defects, help me, sympathise with me, hold up to me a high standard of life, correct and supply my deficiencies. A woman would I find possessed of knowledge, refinement, purity, affection, simplicity, modest, meek, and holy."

Whether he had his future wife actually before his mind as he sketched out this ideal it would be impossible now to say; but this, at least, may be said, that if towards the close of his life he had wished to express what his beloved wife had been to him, he could not have done it more fittingly than in

the preceding words. Just such a wife, indeed, he did find in Miss Mary Forbes, the "M. F." of page 78. She was the daughter of George Forbes, Esq., of Moniack Castle, Invernesshire, and Coates House, Edinburgh. Her mother was the daughter of Sir Adam Hay, of King's Meadows, Peebleshire. Mr. and Mrs. Forbes resided for several years at Clifton, for the sake of their daughter's health, and, while there, used often to exchange visits with the families at Blaise Castle and Stoke. A strong friendship was formed between Miss Forbes and Mr. Battersby's sisters, and when, in the year of his appointment to the living of St. John's, the Forbes party spent a few weeks at Keswick, it naturally devolved upon him to show them the beauties of the neighbourhood. His acquaintance with Miss Forbes thus ripened into intimacy, and intimacy into love. But the opportunities of meeting were few and far between; so it was not until three years later that he was able to write the following letter to his younger sister, from a country place near Forres, where he had been spending a few days with Mr. and Mrs. Forbes and their party :—

"Relugas, *Tuesday, July 18th,* 1854.

"MY DEAREST MARY,—

"I can hardly believe my own words when I tell you that . . . . Mary Forbes is mine. Oh, my dearest sister! *you* will fully enter into the joy and gratitude that fills my heart at this greatest mercy which my God has given me since I have known Him.

. . . . . .

"Dearest sister, not the least part of the happiness I feel is in thinking that this dear one who is to be mine now is one of your nearest and dearest friends. I little knew her till this visit; but oh, how good and pure and free and loving she is! Thanks be to God for this precious gift to me! We shall see you I trust, at Keswick ere long.

"Your ever loving brother,

"T. D. H. BATTERSBY."

The wedding took place two months later (Sept. 19th) at the Episcopal Chapel at Forres. The next day he writes in his journal:—

"*Wednesday, 20th Sept.*, 1854. *Auchernach.*—"Yesterday was a memorable day in my life. Bless

the Lord, O my soul, and forget not all His benefits. "He has given me a dear partner, a blessed, faithful, loving companion, with whom to take sweet converse together and to walk together to the house of God in heaven. Oh, how great are His mercies! Last night we were preserved from a dreadful calamity, this house being well-nigh burnt and ourselves with it. Lord, teach us to acknowledge in all things our dependence on Thee, and to possess our souls in peace, trusting to the eternal covenant made with us in Jesus."

They spent their first Sunday at Dunkeld, and their second in Edinburgh. He notes:—

"*Edinburgh, Sunday morning, Oct. 1st.*—We are going to the Lord's table for the first time *together*: oh, that we may receive worthily that Holy supper; that we may eat and drink to our salvation and profit, not to our condemnation! . . . . "

"*Monday, Oct. 2nd.*—Our Sunday was spent not without lasting profit, I trust. . . In the morning we went to Mr. Drummond's church, St. Thomas' . . . . A great number of communi-

cants partook afterwards, and we had thus a solemn and quiet time for prayer and communion with God and our own hearts, which we both, I think, enjoyed." "My chief prayer was, that we might receive Christ, a full Christ, into our hearts, and that through the knowledge of Him we might be supplied with every grace needed to enable us to adorn the Gospel . . . "

These extracts bring out clearly enough the principles upon which their union was based: they were united, if ever man and wife were, "in the Lord:" they had hitherto lived for God apart; henceforth they were to be joined together, not merely to make each other happy, but, above all, to be more useful than ever for their common Master :—

"One here, one there, they had lived their halvèd life,—
Not cheerless, for the Master by their side
Stood ever,—yet the songs which cheered their strife
Were solitary, unaccompanied.
Now they in harmony their Lord adore,
Two hearts made one for aye, strangers no more."

They only allowed themselves three weeks for their honeymoon, and then made their way home to the parsonage at Keswick. Here they settled down for the twenty-nine years of their married life. Here their

six children were born to them. Here they gradually built up a pattern of Christian home-life such as words can give but a very imperfect idea of, to anyone who did not actually witness it.

In a short 'In Memoriam' sketch (published in 1887) of the life of Canon Harford-Battersby's niece, Lisa Garfit (*née* de Bunsen), the following words are quoted, from a letter dated "St. John's Parsonage, Keswick," and written to her mother:—"It is beautiful to be here and see the perfect peace and calm which pervade the house. No fuss, plenty to be done, and aunt May [Mrs. Harford-Battersby] always doing it so quietly and thoughtfully, never forgetting anything; and the dear uncle looking so pure and angelic . . . . in fact, as you know, the atmosphere is most pure and heavenly."

This was written in 1880. It gives a true impression of the household life in its maturity, and at the same time suggests, with unconscious skill, exactly the place and the sphere which father and mother severally occupied. The father, as it were, gave the tone, the mother carried it with her into the practical duties of household management and social intercourse. If he was the head, then she was the

heart; by her bright, loving spirit "the daily round, the common task" were lit up and suffused with a warm atmosphere of loving devotion. Nothing could so well describe the desire and aim of her life as the words of Miss Waring's hymn, beginning :—

"Father, I know that all my life
Is portioned out for me."

Truly she sought from her Father

"A mind to blend with outward life
While keeping at His side;"
"A heart at leisure from itself
To soothe and sympathize."

And what she sought, she was ever receiving in fuller and fuller measure.

If a large place in this chapter has been given to Mrs. Harford-Battersby, it is no more than her due. Her influence in that home-life, and over her husband, was very great, and showed itself in many ways.

His influence seemed to emanate chiefly from his study, which was the inner sanctum of the house. A kind of awe hung about the entrance to it: the children were always rather afraid of knocking; they had an instinctive feeling that they might be disturbing their father as he held converse with God. In his journal

he has left on record his conviction that "early rising and the habit of securing a quiet hour in the morning for private reading and prayer are essential to a godly life." Punctually at a quarter before eight in the morning he was down in his study, having been called at seven o'clock, winter and summer alike ; there he remained, alone with his Master, until half-past eight or a quarter before nine, when the breakfast-bell rang. It would be impossible to lay too much stress upon the influence of this habit, in the formation of his character and his growth in grace : he began the day with God ; he gathered the manna fresh each morning ; thus he was given strength to go out to the duties of the day.

Family prayers followed after breakfast. A hymn was generally sung at the beginning ; he would either start it himself, or Mrs. Harford-Battersby would accompany the voices upon a small harmonium. Then he would read a passage of Scripture, going through the Bible in regular courses and expounding what was read ; after which he would offer simple, earnest, extemporary prayer, generally based upon the thoughts suggested by the exposition. A young high-caste Hindoo convert,

who was brought to England by the Rev. Rowland Bateman,* and afterwards became a valued friend of the family, after one of his visits at the parsonage, wrote in warm terms of his appreciation of this family worship, "for," he said, "the prayers of Mr. Battersby are full of faith." Another simple testimony is found in the following note from the journal book :—

"*Wednesday morning, Jan. 16th* [1861].—Last night sent for, after Mr. Langton's lecture on 'Hamlet,' to see Sarah Wren, our charwoman, at the lower end of town ; found her very ill with erysipelas in the head. She was very glad to see me, and said, 'You have saved my soul!' again and again. She said, in answer to my questions, that her confidence was all in Jesus; she was dying and was going to Him ; and that He was 'waiting for her.' She had one last request to make to me, that 'I would be a father to her children, and tell them not to fret, because she died happy.'

"This morning saw her again, and found her stronger in voice, but otherwise very weak ; thinking

* Curate of St. John's from 1860 to 1868 and afterwards C.M.S. missionary in the Punjab.

that she might recover, prayed with her, she responding all through intelligently. Oh! surely this is a soul saved from death. Praise be to God. In her visits to the parsonage she has found the Lord. Glory be to Him."

Prayers over, the rest of the morning was generally spent in the study, in reading and preparation and business.

After one o'clock midday dinner, he went out visiting in the parish, and was often in and out among the people until it was time to come home for the evening meal, which was usually at six o'clock. Afterwards he was often persuaded to spend an hour or so in the drawing-room with his family, except on Wednesday, when he had service in church, or Friday, the night for the prayer meeting. Sometimes he would read aloud, throwing himself heartily into the spirit of whatever he was reading. It might be a children's book, such as Mrs. Molesworth's "Carrots;" when he would enter into every mood of the quaint little lad, echoing all his tones with wonderful sympathy and pathos. Or, again, it might be chosen passages from his favourite poet, Wordsworth; or

perhaps some graphic piece of word-painting from Green's "History of the English People." At other times he would join his children in a simple game, such as quartettes, or numerical patience, played with numbers. Chess he found too fatiguing after his day's work; games of chance he avoided; cards he had the strongest objection to. The following letter will serve to record his views on this point, and also as a specimen of his letters to his sons. It is written to his second son, who was then studying French with an old Swiss pasteur :—

"Keswick, *March 1st*, 1878.

"MY DEAR D.

"It is time that you should have a few lines at least from me. If I had not been very busy I should have written last week; but dear mamma said, I have no doubt, all that I should have liked to say, on the points about which we, as well as you felt somewhat anxious. It is strange what a difference of custom prevails amongst many Continental Protestants, even of the Evangelical type, from what is universal almost in godly families in this country. I do feel that the advantage is great on one side in having the whole day, once a week, set apart for other than worldly employments or amusements. In the

absence of any very clear Divine command, we ought not to judge others harshly who do not see as we do; and yet we have to take care not to slide gradually into their ways, which we feel to be at least of doubtful propriety. The great thing of all is to watch over our own souls, to see that the real life of religion does not get slack and dull, and to see what influences from without act upon them injuriously, and avoid them, and to make the growth and progress of the soul in Divine grace the *first* concern. I should fancy, not only from what you say, but also from what I have heard from others, that the religious life of most of the churches in Switzerland needs a great deal of stirring up, somewhat in the same way as by our 'mission services' at home, and that a great many—more in proportion perhaps than even amongst us—are Evangelical in doctrine, without being at all decided for Christ. This is a state of things which is deeply dishonouring to God, and I mention it that you may not get into the way of looking at such a state of things with indifference. There is one perfect standard of life, and that is Christ Himself and His Word; and I trust you read and study it diligently and measure all by it.

"I do not see that you need absolutely abstain from cards in every shape, though I look upon them, even more than 'the drink,' as dangerous, and

eminently 'of the world.' May God enable you to do what is right in this and in everything, before God and before men."

As to his social intercourse, it is evident from his journals that his constitutional reserve made him shrink from mixing freely with others. His own interests were so bound up with spiritual things that it was often an effort to him to throw himself into the ordinary life and occupations of those around him. Consequently he seems to have felt a sense of constraint in society: he was self-conscious and preoccupied, so that other people did not feel at their ease with him. Yet his influence was in reality great. The glowing words of his friend, Rev. C. A. Fox, a welcome guest at the parsonage, describe the kind of influence which he exercised :—

"Ah, we mourn
That fair home's high simplicity . . . .
. . . . . And all the halo of that life,
Which passing in and out cast everywhere
Its own white shadow unsuspectingly
To linger in the darkness, and to light
In other hearts the likeness of its own,
To God's high praise!"*

* See appendix for the entire poem, from which these lines are taken

Many extracts might be given from journals and letters to illustrate this side of his character, but one will suffice :—

"My own tendency," he writes, under date *June 23rd* [1860], "is to leave others alone, only asking to be left alone myself; but this is unchristian and selfish. I ought to seek to throw myself into whatever is going on, as far as possible showing sympathy with all that is human, whether of joy or sorrow, pleasure or pain: to be a child with children, and an elder with elders."

The social duty of entertaining friends, as distinct from showing hospitality, was rather a burden to him, especially in earlier years. He writes :— "*Friday, Dec. 8th* [1854, soon after his marriage.]— Our first party over: twelve to dinner: and several ladies after. I never feel satisfied after these parties: there is so much that is unreal often and insincere in them. We essayed a hymn and prayers and reading the Bible to-day: I felt most unworthy to conduct such a service, but yet it seemed a duty." Social evenings at the parsonage were always closed

with family prayers. A school-friend of one of the sons, who had been staying there during the Christmas holidays, remarked upon this, and said that he never knew any household in which, after all the fun and merriment of a children's party, it seemed so perfectly natural to end the evening with a hymn, and reading, and prayer.

Mr. Battersby had a most musical and infectious laugh. His relations used to love to "set him off laughing," simply for the delight of hearing him. The following postscript to one of his dear wife's letters will recall a most characteristic trait to those who knew him. She had written, in the first year of her married life, to her sister-in-law, Miss Harford-Battersby, a letter of five sheets on all kinds of family and parochial matters! These few lines are added:—"D.'s look of amused astonishment at these five sheets is something too diverting—he has gone into fits of laughing (in the middle of his sermon!) over the idea of my having said I had kept all histories till we meet, and that all this bears upon the immediate and the present!"

## CHAPTER IX

### UNION IN WORK ON EVANGELICAL PRINCIPLES

IT is impossible that a man of energy and of large heart should confine himself within the limits of his own parish. "The world is my parish," said John Wesley. And the first two incumbents of St. John's, Keswick, were men of the same mind in this, that they each wished to be of use in their day and generation in the wider circle of the Church at large.

Mr. Myers, when he came to Keswick, had already been engaged for years in the study of theological and ecclesiastical questions. In the year 1831 the first part of his remarkable work, "Catholic Thoughts," was printed. It appeared at a time of universal agitation.* Earnest men were dissatisfied with the condition of the Church, and

* See page 58.

were anxious to do their part in reforming and arousing it. Mr. Myers was not one of those who looked for speedy results. He addressed himself to patient thinkers, and tried to bring before such the principles of the Church of England as he conceived of them, and the power which it might exercise if freed from sacerdotalism and its accompanying evils.

His curate and successor, with whom we are more immediately concerned, drank in from him this spirit of patient work, not only for the people committed to his charge, but for the Church as a whole.

But, while Mr. Myers relied chiefly on his individual speech and writing for making his influence felt in the church of Christ, Mr. Battersby became more and more convinced that only by uniting with others, in parish, diocese, and church, could work be done that should be both widespread and lasting. His great idea was to bring people together. Wherever he looked, he saw disunion and isolation, and their attendant evils, coldness and inactivity. Church-people held aloof from Dissenters, and were too much wanting in warmth even towards those amongst themselves with whom they were in fundamental

agreement. He longed to see this state of things remedied. But the preliminary question had to be settled: upon what basis of agreement was he himself prepared to unite with fellow-Christians? That, of course, depended upon his own convictions, and they were, for a long time, far from settled, as will be seen by the following quotations from his journals, during the earlier years of his life at Keswick. He had, indeed, before leaving Gosport, declared himself an Evangelical; but it was not for a year or two after coming to Keswick that he threw in his lot finally with those who were of this way of thinking.

After a month with Mr. Myers he wrote:—"*Saturday, Dec. 8th,* 1849.—I have just completed my first month here. . . . . As to the progress of my mind and heart in opinions and belief, I am well aware that the former have been undergoing a great change: I have been gradually throwing off that negative assent which I used to give to the prejudices and views of the Church party, and professing more openly liberal and evangelical principles. But in this I have need of great caution. . . . .

"Let me seriously count the cost: here it is

comparatively easy to be thus liberal and evangelical; but am I prepared to defend and profess the same principles elsewhere? Let me seriously consider the question as before God: Am I right or wrong in fraternising with the sects here, and professing unity with them? Let me take heed and beware, and not trust to my own heart or understanding too much, but prove everything by the Word of God.

"I have seen more of my own sinfulness since I have been here. I see how much I have been, and still am, influenced both by sceptical and judaical principles; so that while I profess to be evangelical, I have much to learn before I can be so heartily. The whole tenor of my life has been opposed to it hitherto. It is a hard matter to change such inveterate habits."

So he writes, a month later:—"*Monday, 7th.* [*Jan.*, 1850.]—I am constantly in danger of falling either into Antinomianism or into legality: either into neglecting my duty, or into depending upon my duty for my salvation. The whole truth is contained in those words of St. Paul, Rom. viii. 1.*

* "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Again :—"*September* 30*th* [1851].—I want to be established more in true evangelical doctrine, and to establish others in it. I have hitherto kept myself too much aloof from those of my own profession and Church who preach the all-atoning blood of Jesus and the saving doctrines of the Cross. . . . . The tone of piety is *very* low amongst us. The friends of truth, such as there are, are disunited. They give a feeble light singly; they do not strengthen one another's hands, nor attempt to rally in earnest round the standard of Jesus. And who is to blame most for this decline? Is it not myself? Have I not been meddling too much with party questions and studies of words? Have I not been dallying too much with error, both on the side of tradition and philosophy? Have I not been so unsettled that my trumpet has given no certain sound? What must I do then? Must I not show to all that I believe, as well as teach, that one thing is needful, and labour unceasingly for the revival of evangelical truth and practical godliness?"

His convictions were now settled, his basis of agreement was arrived at. It will be noticed that this decision dates from the period when he had just accepted

the living of St. John's, and thus, for the first time, had the sole responsibility of the charge of a parish.

It was not, however, until the year 1854 that he seems to have, for the first time, attended the Anniversary meetings of the great Evangelical Societies in London.

On "*May 2nd,*" the day of the Church Missionary Society's Anniversary, he writes:—"I felt as a stranger at first at the breakfast."* This bears out what he has said before, of his having kept aloof from men of Evangelical views. Henceforth there was no holding back, and the experience of the next few days, when he attended crowded and enthusiastic meetings of the Bible Society, London City Mission, Irish Church Missions, Ragged School Union, and others, produced a great impression upon him. He felt how good it was for men who were working in the same cause, and on the same lines, to meet together, to quote his own words, "for mutual encouragement, and strengthening one another's faith."

Two years later he was again present at some of the May meetings. He was equally alive to the

* An annual rendezvous of clerical supporters of the C.M.S.

encouragements and to the dangers of the large and unanimous gatherings. He notes the scarcity of candidates for the Foreign Mission field, and laments that this "shows the want of zeal and devotedness for God in the Church of England, that a spirit of slumber and comfort-loving torpor and indolence has too much come over the Church and the clergy." "And indeed," he adds, "I feel it myself; and at times it seems as if it was irresistible. But let me not think so: *let me awake*, if I may, *and strive to rouse others to the dangers we are in, and the glorious future that is before us if we will be faithful to God's call.*"

It was at a Church Missionary meeting that this impulse came over him to exert himself afresh, and to do what he could to arouse his brethren in the Church of England. And it was in the Church Missionary cause that he seems to have first taken action upon this new impulse. Within a month after his return home from London he writes in his journal:—

"*Keswick, July 5th*, 1856.—Went to meeting to-day at Cockermouth, which F. Redford* and I had called

* A clerical friend in the Diocese, who had been with him at the May meetings.

to consider a plan for the better working of the C.M. S. Associations in these parts: took Major Wake and Mr. J. Taylor with me. Messrs. Hoskins, Benson, Dalton, came to the meeting. I was called to the chair; Mr. Redford offered prayer. I stated our plan. . . . It was resolved that various clergy should undertake the superintendence of a district in their respective neighbourhoods, with a view to extend and strengthen the footing of the Society throughout West Cumberland."

Two months later he himself went on a deputational tour in his own neighbourhood, on behalf of the Society, and in furtherance of the proposed plan. He thus records it in his journal:—

"*Thursday, Aug.* 14*th.*—Have been with Mr. Townsend since Monday morning engaged in attending missionary meetings at Ambleside, Grasmere, Wigton, and to-day at Keswick. I have learnt a great deal from him. I have learnt what cheerfulness and faith and good sense can effect. I have learnt how foolish it is to be afraid of man, and to be discouraged by difficulties. We had a pleasant

meeting of brethren at Wigton: Mr. Redford, Mr. Brittan staying with us at the inn. The talk turned a great deal upon the clergy of the country.

. . . . . .

"Oh, that the disclosure of the faults and vices of others may not have the effect of making me more suspicious and selfish than I already am!"

The actual effect of all that he thus learnt whether by observation or conversation, was very different from his fears. It led him, as will shortly be seen, to take steps for bringing these country clergy together for mutual help and encouragement; and it confirmed him in the feeling which had been gradually growing stronger in his mind, of the pleasantness and the practical value of thus joining with like-minded men in social intercourse and in Christian work. This principle of union in work he carried out in a large variety of ways. A few of these may be here noted, mentioning only those which had to do with a wider circle than that of his own parish.

Something has already been said of Mr. Harford-Battersby's connection with the work of the Church Missionary Society. No work outside his own

parish was more dear to him than this. His deep sense of the solidarity of the Church, of the "unity of the Body of Christ," made him feel the importance of bringing the home congregations into touch with the missionary workers abroad. Not only so; but, in the case of all religious societies at home, he felt the same need of combination, of corporate work. The following extract from the journal lays down these principles, and gives some idea of the wide range of his sympathies; it also possesses a peculiar interest, as referring to the last missionary meeting in which he took part:—

"*Jan. 4th*, 1883. . . . . To-day is our New Year's (missionary) meeting, when we pass in review what has been given amongst us for religious and charitable objects outside Keswick, and unite in prayer in reference to it.

"Eph. iv. 1-16 beautifully sets forth the *unity of the Body of Christ*, which is to be taken in the widest possible sense—the closeness of the union which is involved in this unity, the *diversity of gift* possessed by the different members, and the duty of *communicating* these gifts one to another.

"This is the principle on which the duty rests of contributing to the different societies which we support more or less here.

"Some of them are *world*-wide—B. & F.B.S. [British and Foreign Bible Society] and R.T.S. [Religious Tract Society]; some for the *Heathen* world —C.M.S. [Church Missionary Society], Moravian and Zenana Missions.

"Some for Colonists — S.P.G. [Society for the Propagation of the Gospel], and C. & C.C.S. [Colonial and Continental Church Society.]

"Some for special countries or people—Jews, Irish.

"Some for England only — C.P.A.S. [Church Pastoral Aid Society]; National Society.

"Some for particular classes—Seamen.*

"Some for Diocesan objects.

"Some for benevolent objects at home.

"The same spirit is the source of all; therefore all ought to be carried on in harmony and love."

Besides this New Year's meeting, which embraced

* Two of Mr. Battersby's curates became connected with the Missions to Seamen Society—viz., Rev. R. B. Boyer, now superintendent of the missions, and Rev. Septimus Streeten, now seamen's chaplain at Yarmouth.

all the outside interests supported in the parish and neighbourhood, there were held two exclusively Church Missionary gatherings, the one at Easter, the other at Midsummer.

The Easter Festival was one of the chief parochial institutions of the year. It was held on one of the days in Easter week. In the afternoon a show of work took place in the school-room, representing the labour of friends of the Society during the year past: the garments, etc., thus contributed were afterwards made up into two huge bales, and sent out to their respective destinations, in Rupert's Land and on the Niger. Later in the evening a tea meeting was held in the library, from which the company adjourned to the lecture hall for a missionary meeting. Mr. Battersby sought as far as possible to get missionaries on these occasions to describe their own work to the people; but as he could not always do this, he adopted the plan of keeping up a regular correspondence with the missionaries to whom the "bales" were sent, and with others who had been in Keswick, and who were known to the missionary supporters. These annual letters from the front were prominent features in the meetings.

Amongst others from whom frequent letters were received were Bishop Horden, of Moosonee, and Bishop French, of Lahore; Archdeacon Cowley, of Rupert's Land, and Archdeacon Johnson, of the Niger; and, in later years, Rev. Rowland Bateman, of the Punjab. The latter was curate of St. John's, Keswick, from 1865 to 1868, when he offered himself to the C.M.S., and went out to the Punjab, where he was first engaged in school work, being remarkably successful in winning the boys for Christ, and afterwards in itinerating work in the districts round Amritsar, where he is now engaged in reaping an abundant harvest amongst Mahommedans, Hindoos, Sikhs, and others. His letters were always eagerly looked for; and when, some years after leaving Keswick, he brought home with him two young native converts, the truth of the unity of the Church, and the thought of the value of union in support of missionary work, came vividly before the minds of the people of Keswick.

Thus Mr. Battersby brought the members of his congregation together in furtherance of the cause of foreign missions.

His central position at Keswick brought him

into frequent contact with neighbouring clergy; his activity in the cause of home and foreign missions tended in the same direction. That informal discussion which he had held with three or four friends in the inn at Wigton was only a type of much else. He was gradually led to feel that something ought to be done to give the country clergy opportunities of meeting together for mutual help and encouragement in spiritual things. They could not afford to run up to London for the May meetings, for their livings were for the most part miserably poor; they had few means of intercourse with men of their own class, or with clergy of their own way of thinking. They were sorely tempted to fall back into idleness, or worse.

In order to remedy this state of isolation, Mr. Battersby, in the year 1859, together with his friends, Mr. W. D. Crewdson, of Kendal, and the Rev. G. C. Hodgson, of Barton, gathered together a number of like-minded friends for a consultative meeting at Carlisle; and, as a result, they set on foot an "Evangelical Union for the Diocese of Carlisle."

The nature and objects of this union are thus described in a letter communicated by the Rev. Canon Phillips, of Ivegill:—

"The main object of the Union," he writes, "was to foster spiritual life in the diocese, and for this purpose to gather at least once in the year the clergy and laity of like mind to one centre for two days, and there, in the spirit of prayer and of fellowship in the great Christian principles that bound them together, to try to strengthen one another's hands in God. At all the meetings it was frequently remarked that the devotional element was prominent, and anything like party controversy was checked.

"Many of the country clergy who were unable to leave home at other times, and who seldom heard the voice of any teacher outside their own church, would, I believe, gladly testify to the great importance of such meetings, and to the help they received at them.

"Canon Harford-Battersby, I may say, managed these meetings almost entirely himself, and never will his quiet and strong influence over the members of the Union be forgotten by those who attended the conferences. We met at different centres, but the Keswick meetings were the best attended and the happiest of all."

He himself wrote to his sister, Mrs. de Bunsen :—

"*July 28th*, 1859.— . . . . Now our Evangelical Union is occupying much of my thoughts. Yesterday I sent off twenty-two circulars of invitation to a meeting at Carlisle on Friday week. I hope, by God's blessing, it may help to bind closer together those who are labouring with one end in view, but often in isolation and without sympathy or support from their brethren."

Again, some years later, a letter to his other sister speaks of the working of the Union :—

"*Keswick, Jan.* 29th, 1866. — My dearest L.—I gladly add the dear Uncle's name to the list of donors to the Evangelical Union ; tell him that it will go to help some of the poorer clergy in getting to the annual conference. I have a little fund of 'secret service money' for this object, which is very acceptable. It is such a refreshment to the poor country parsons to get to one of these gatherings. It cheers them on for the whole year afterwards. . ." Few but the recipients themselves knew to what an extent he allowed his own purse to be drawn on for such "secret service" purposes ; but in this, as in all else, he wished to call nothing

his own, but to put all that he was and had at the disposal of the Lord.

In the very next year after the formation of the Union, the Church was startled by the publication of the "Essays and Reviews." Mr. Battersby was not one to shirk dealing with such questions as were raised by the seven associated writers in this volume, nor was he one to condemn others at second-hand, without study and thought. He therefore gave the book his earnest attention, with a view to reading a paper upon it before the annual conference of the Evangelical Union. He paid a visit to Blaise Castle soon after the book appeared; and he naturally had much conversation with his uncle about it. Afterwards he went down to Weston-super-Mare, with his wife and three little ones, for a summer holiday; but his very holidays were to him only opportunities for more free study and meditation. "And now," he notes in his journal for July 24*th*, 1860, "I desire to set about a really useful employment of my time while here. Several things I have on my mind:—1. To prepare notes for a series of sermons on the Epistle of St. James. 2. To prepare notes and matter for lectures on Hannah More and Wordsworth.

3. To read 'Essays and Reviews', carefully. 4. To prepare scheme for sermons, etc., on Confirmation."

As the result of this and much further study of the writings of Jowett, Rowland Williams, and Temple, he went down to the Evangelical Union Conference at Kendal, on March 12th, 1861, and there read a paper upon "Rationalism in the Church of England, with especial reference to the volume entitled 'Essays and Reviews.'" In this he treats the writers in a fair and candid spirit. He even declares that he is "thankful that the publication of this book has at last fairly aroused the Church, and set men thinking in earnest on a subject which eminently requires earnest thought and patient reflection." At the same time he strongly condemns the main contention of the writers, viz., that the natural reason and conscience are to be the final judges of what is to be accepted or rejected of the words of Scripture: he holds emphatically that only spiritual men can judge of spiritual things, and that the distinction between the Church and the world is a vital point in Christianity. Finally, he recommends, as the best way of meeting these Rationalistic views of Bible teaching and interpretation, the study of modern orthodox

German theology, particularly as popularised in "Clark's Foreign Theological Library."

Thus Mr. Battersby urged his Evangelical brethren to meet the Broad Church movement with its own weapons, viz., sound reasoning and patient study of the Scriptures. It was the same with the High Church and Ritualistic movement. The earnestness and zeal of its adherents were to be met by similar energy and spirituality on the part of Evangelical men.

"I am greatly perplexed," he writes, on *Thursday, April 4th*, 1867, "what course to pursue about the various measures for meeting the Ritualists. The Dean [Dr. Close] is very anxious for me to support Lord S.'s [Shaftesbury's] bill.

"I must confess I feel no heart to go and ask Parliament to enact a law to forbid such things* being used. If people have not got the sense to see the evil tendency of their doings, and are so blinded as to like them, we had better let them alone; a change of garments will do little good. We must fight with other weapons than these. It seems to me that the days for such enactments are past. It is not less liberty, but more that is wanted. The only

* The Eucharistic Vestments.

way this '*Catholic* Revival' can be entirely met is by a '*Christian* Revival' in the true sense : may God help us to it !"

One way in which he sought to promote such a "Christian Revival" may be briefly mentioned, viz., his connection with the Evangelical Alliance. He felt the warmest sympathy with the objects and the methods of this world-wide alliance, and he frequently took part in its international conferences, as well as in meetings of lesser importance in connection with the British section. He was present at the Conferences at Amsterdam and at Basle: he had taken his passage for New York in 1870, when the outbreak of the Franco-Prussian war prevented the holding of the Conference. Referring to the invitation to speak at this gathering, he wrote :—

"*April* 18, *Easter Monday.* [1870].— . . . . I wish to be at the Lord's disposal, to go or not to go, just as *He* appoints. . . . . It has been given me to feel in a peculiar degree the value and privilege of unity in the Church, on which account I feel the importance of bearing my testimony at this time. . . . ."

The value of this testimony is brought out in a minute passed by the Committee of the Alliance after his death. They wrote as follows :—" . . . Canon Battersby had frequently rendered valuable services to the cause of Christian union, especially at several of the International Conferences. The gentleness of spirit, and the simple devotion to the Lord Jesus Christ, which characterised him both in public and in private life, rendered him a fitting exponent of the principles of the Evangelical Alliance.

" The last service which he rendered was the preparation, at the request of the Council, of the programme of the next Annual Week of United and Universal Prayer. . . . ."

This programme consisted of a list of topics suggested for prayer upon each day of the appointed week, prefaced by a letter of invitation. We give here the topics suggested by him for the Thursday, headed " Prayer for the Church of Christ ;" they may give some idea of what was his ideal of a " Christian Revival : "—

" That it may be purified from its many corruptions and sins ; that its members may be filled with the Holy Ghost, realize more largely their unity

in Christ, and be more careful to manifest that unity before the world in friendly recognition of one another's gifts, in zeal for the evangelisation of the world, and for the furtherance of all that is pure, lovely, and of good report; that the spirit of party may die out, and the mind of Christ be represented in His members; that the Church may be brought to cultivate a more earnest expectation of the Lord's coming and preparation for it; for all ministers of the Word, pastors, evangelists, and Church workers."

A few lines from the letter of invitation are here reproduced: they will serve to link together the end of this chapter with its beginning, showing as they do his sense of the value of the principle of union as the best means by which solid and permanent results might be achieved in the wider circle of the Church at large. He begins,—

"Beloved Brethren in Christ.

"In the consciousness of our unity in the Spirit with 'all who in every place call upon the name of our Lord Jesus Christ, both theirs and ours,' . . we very earnestly and lovingly invite you to come together with one accord . . . that we may pour out our hearts together before the mercy-seat of our

adorable God and Father, in the name of our Redeemer, Jesus Christ."

The invitation closed with characteristic words which will be felt to carry with them a peculiar pathos, when it is known that they were written from the sick-room during his last illness, and that they only went forth to the world when he was no longer in it.

"In not a few cases," he writes, "it has been found that the week of prayer has been the beginning of a season of real and lasting revival. The spirit of prayer and friendly union thus introduced among Christians has led to most blessed results. The future in its details is unknown to us; our own lives are all uncertain; but we know that the Lord reigneth, and in committing ourselves and all our interests into His hands, we believe that we are taking the wisest means of promoting, along with the peace of our own souls, the welfare of the whole Church of Christ, and of the human race."

## CHAPTER X

### "FROM A SEEKING TO A RESTING FAITH"

"Seek, and ye shall find."

*The Sermon on the Mount.*

"O God, Thou hast made us for Thyself, and our hearts are restless till they rest in Thee."

ST. AUGUSTINE.

IN the year 1874 Canon Battersby entered into a new and higher state of spiritual experience: he passed, to use his own words, "from a seeking to a resting faith."

It is evident from frequent entries in the journals that during the years which have been already spoken of in these pages his mind and heart were not in a condition of habitual rest. He felt that he ought to be free from anxiety himself, if he was to deal successfully with the troubles and cares of others; he was painfully conscious that the service of God was not "perfect freedom" so long as he was still so much

swayed and controlled by the desires and the feelings of the old, natural self. "What an unhappy creature I am!" he wrote, during the first year of his Keswick incumbency; "I am just in the condition of the person described in Romans vii. This is my habitual state, however much I may realise at times the blessedness of peace and justification; and thus being anxious about myself, not being whole within, it is impossible that I can have leisure or abstraction of mind enough to treat the diseases of others, or to enter upon my work heartily."

A year later he speaks to the same effect:—"30*th October* (1853), *Sunday evening*.—I feel again how very far I am from enjoying that peace and love and joy habitually which Christ promises. I must needs confess that I have it not; and that very ungentle and unchristian tempers often strive within me for the mastery. . . . What, then, is the remedy but deep humiliation before God, prayer, self-denial, and repentance?" These remedies did not succeed in their object: not yet had he learnt the secret of inward victory.

From time to time, however, he had glimpses of a better state. On a Sunday evening early in

1854, after mentioning that he had been left alone in the conduct of the services that day, owing to the absence of his curate, he goes on :—"I have, through God's grace, been able to preach with more freedom, and to go through duties with far more comfort than I used. This has been owing in some measure to a tract of Mrs. B. Stowe,* 'The Inner Life,' which showed that a far higher standard was stated in Scripture to belong to the ordinary manifestation of the Christian life than now prevails ordinarily."

He was already himself showing a much loftier type of Christian life than is common, but he was not satisfied with this. He had set his mind on gaining inward freedom, if it was to be had, so as to be able to employ his whole powers in helping others unhampered by hindrance from within. The following entry, dated February 5, 1856, shows some advance in this direction. After asking himself "What victory has been gained? What evil habit overcome?" he continues :—"One thing I have begun to understand : to look out of myself more, and this is a great source of comfort and ease. Thanks and

* Author of "Uncle Tom's Cabin."

praise be to God for this! But I scarcely dare congratulate myself on this; there is so much to be done: my enemies are legion. I have, however, both last night and to-day, felt and gloried in the power of Christ. Oh to know more of this! Oh to be made more effectually useful to my fellow-creatures! I expect I must suffer much before this can be."

The years which followed were busy years. They were occupied with the growth and development of parochial organisation, and with the formation of the Evangelical Union for the Diocese. In the summer of the year 1860 he took a ten-weeks' holiday, which he spent at Blaise Castle and Weston-super-Mare. It was during such times of cessation from work, when he had leisure to read and to think, that he became most conscious that his work was not being carried on under the fittest conditions. On this occasion, in the midst of social engagements amongst his relations at Blaise Castle, he wrote as follows:—

'Oh what a compound we are of good wishes and desires and miserable performances! When, when shall it be otherwise? I do not realise the 'Higher Life' which Dr. Boardman speaks of, and which I

have preached to others of—the life hid with Christ in God."

The subject of what was called the "Higher Life" teaching was then attracting much attention in America.

Thirteen years later there is an entry upon this same subject. He had just returned home after an absence of three months, caused by a serious attack of illness, which necessitated a lengthened rest. This had been to him "a means of instruction and discipline." It had occurred during a period marked by much intellectual and spiritual stir upon the subject of holiness, in the religious circles with which he was most closely connected, both in and out of the Church of England.

In the spring of this year, 1873, a series of articles appeared in the *Christian* under the title of "Holiness through Faith." They were written by an American gentleman, Mr. R. Pearsall Smith. They brought forward a very high ideal of the duties and possibilities of Christian holiness of life. Some of the statements were of a dangerously unguarded nature, and led many readers to believe that a doctrine of sinless perfection was being inculcated.

Accordingly, letters appeared in the *Record* strongly condemning the teaching of these articles and of other works by the same writer ; and in the autumn prominence was given in the same newspaper to a course of lengthy reviews of these writings.

Canon Battersby read carefully both the books themselves and the reviews. In a letter to his sister Eleanor he refers to the matter :—"I have been much occupied lately with P. Smith's books. His 'Holiness by Faith' I read before going to Scotland, and Miss Charlesworth, whom we met at the Mackenzies, gave me his 'Walking in the Light,' which I like better than the other. The chapter on *progress*, particularly, and that on *holy habits*, tend to explain and modify some of the other statements of his which have given such serious offence. The *Record* has had two long notices or reviews of his 'Holiness through Faith.' The concluding part was so unfair, in my opinion, that I could not help writing off my thoughts about it on the spur of the moment."

It will be seen from this that he was fully aware of the danger which attached to some of the statements made in the writings under consideration ; at the same time he saw they were quite subordinate to the main

current of the teaching. What above all impressed him was the unusually high level of Christian experience which the writer seemed to be enjoying. About this time he wrote in his journal:—

"*Monday morning, Sept.* 15, 1873. At this moment I am feeling much inward struggle and questioning about this 'higher Christian life' which is so much talked of and written about. . . . What I have been reading of the experience of others, Mr. R. P. Smith and his excellent wife and their wonderful boy, 'Frank,'* has made me utterly dissatisfied with myself and my state. I feel that I am dishonouring God and am wretched myself by living as I do; and that I *must* either go backwards or forwards, reaching out towards the light and the glory which my blessed Saviour holds out to me, or falling back more and more into worldliness and sin. Yesterday I preached in the afternoon on Ps. cxxx. 7, 8,† and pleaded with others to *hope* for

* This refers to the book, "Frank: the Record of a Happy Life," by H. W. S. (Mrs. Pearsall Smith).

† Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.

better things—redemption from *all* iniquities. Shall I not myself seek after these things? A great prize is before me: shall I not seek after it? Is it not worth every possible effort to attain to? God reveal to me the secret of this 'more excellent way,' and enable me to walk in it now and always. Amen."

The autumn of the following year found Canon Battersby, with his whole family, spending a few weeks at Silloth, a little watering-place on the shores of the Solway. During their stay here a Mission was conducted in the parish of Christ Church by the Rev. William Haslam, the well-known evangelist, author of "From Death unto Life." Canon Battersby took part in the services, and also met Mr. Haslam frequently in private. The subject of sanctification, which was being so much discussed, naturally formed a topic for conversation.

One who knew them both in later years, the Rev. Dr. Elder Cumming, of Glasgow, has supplied the following account of what took place in a letter to one of the editors of this memoir. We cannot do better than quote from this.

"Mr. Haslam had been for years, even then, teaching the doctrine of holiness; and, doing so in

meetings at Silloth, found in Canon Battersby an unwilling and somewhat prejudiced listener. Several conversations on the subject brought them no nearer to each other; and the result was a suggestion by Mr. Haslam, that Canon Battersby should attend a convention which was to be held very shortly at Oxford, when the subject discussed would be fully explained. He promised to do so, and, of course, kept his word."

This Oxford Convention created an epoch in the lives of many hundreds of believing Christians, and set on foot a movement for the promotion of holiness, which has gone on increasing in strength and importance from that time to this. It may therefore be well to give here some idea of the teaching given at these meetings, and the methods which led to such widespread results. Instead of endeavouring to summarise it in our own, or any third person's words, we prefer to quote Mr. Battersby's own account of it, as given, a few weeks later, in a paper read before the Annual Conference of the Carlisle Evangelical Union held at Kendal, September 29th, 1874.

In answer to the question, "What was the

difference between the meetings at Oxford and other gatherings for religious edification so common in our day?" he wrote as follows:—

"In one respect there was no difference between these meetings and others of a religious character which are commonly attended by Evangelical Christians, in that no new and peculiar doctrines were enforced, and that the Word of God and prayer, with the singing of simple hymns, were the sole instruments employed for securing the desired end.

"In another respect, however, there was a difference. There was a definiteness of purpose at these meetings, and a directness of aim in the speakers, which were very remarkable. That purpose was, as expressed in the circular which announced the meetings, 'the promotion of Scriptual holiness.' The aim of the speakers, therefore, was to bring about this result by an ordered scheme of teaching out of the holy Scriptures. There was a gradual progress in the truths brought forth. The promises of a condition of abiding holiness; examples of the manner in which it had been sought and attained; the contrast between such a state, and that of the larger portion of the professing Church at the present day;

the satisfaction and peace enjoyed by those who have attained to the one, and the unsatisfied state of soul of those who stop short of it: these, and other kindred topics, were pressed home, with every variety of appeal, to the hearts of the hearers, and each person was invited to self-examination as to his or her state; to a renunciation of all idols of the flesh and spirit, and to a willing surrender of all to Christ, with a full trust in Him for the bestowal of the blessing asked. Such was the character of the teaching employed. . . . ."

We now turn back to the account before quoted :—

"Quite lately, I (Dr. Elder Cumming) met a lady who told me that, after a day or two of the Oxford gathering had passed, she met Canon Battersby there in the street, and asked him whether he could explain to her the teaching that was being given, and whether he could accept it. His reply was that he could not do so, and did not believe that it was sound, or in accordance with Scripture. Before leaving Oxford, however she met him again, walking with a friend, when he stopped her to say that he had entirely changed his opinion on the subject, and could now testify to

the possession of a new and distinct blessing which his soul had received, to which, though long a Christian, he had been quite a stranger before. To the same effect he testified in public (I think on the same day).

"It was to what happened during this week, if I am not mistaken, that he referred in a few words which I heard him speak at Keswick, and which were the subject of a subsequent conversation with myself. He spoke with great deliberation, and with a sweet solemnity that made a great impression on me at the time. During a night of the Convention he could not sleep. After a little, he did not seek to do so. His mind was dwelling on the truths he had heard, and on the Lord Jesus. As the hours passed, the presence of the Lord grew more and more real, till at length he had, in the vision of faith, a sight of the glory of the Lord! That vision he could not describe. I think he added that he would not, if he could. But he said: 'I shall never forget what I then saw, till my dying day!'*—All this in

* The "Life of Faith" for September, 1882, gives an account of the closing evening meeting of the last Convention which Canon Battersby presided over. His opening words are well fitted to be

measured tones, slowly, softly, and most solemnly. Many have alluded to the light that shone upon your father's face! It seemed to me as if it were the light of the Lord's glory, which he saw during the sleepless night, that remained upon it to the end."

"Visions and revelations of the Lord" have been granted, in some such way as this, to faithful servants of God, from the time of St. Paul to our own.

Of these solemn and blessed experiences he writes thus in his journal:—

"*Thursday, September 3rd, Oxford.*—Have been too much occupied to write in this since Monday, but it has been an eventful time for me. *I believe I entered into a rest of faith on Tuesday evening, which I have not known before.* Mr. Hopkins and Mr. Thornton both took the miracle of the

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his final testimony at Keswick to the sufficiency of his Lord:—"He referred to the history of the movement which began with the Oxford Convention, and spoke of his own experience at Oxford. 'I got a revelation of Christ to my soul so extraordinary, glorious and precious, that from that day it illuminated my life. I found *He* was *all* I wanted; I shall never forget it; the day and hour are present with me. How it humbled me, and yet what peace it brought. . . . .'"

centurion's son by way of illustration of the subject, distinguishing between the *seeking* faith with which he *came* to Christ, and the *resting* faith with which he believed the words of Jesus—'Thy son liveth.' I said to myself, Has not my faith been a seeking faith when it ought to have been a resting faith? and, if so, why not exchange it for the latter? And I thought of the sufficiency of Jesus, and said, I *will rest* in Him—and I did rest in Him. I said nothing to anyone of this, and was afraid lest it should be a passing emotion; but I found that a presence of Jesus was graciously manifested to me in a way that I knew not before, and that I did *abide in Him*. In the morning I awoke with a sweet sense of His blessed presence and indwelling, which has continued in measure since.

"But I do not want to rest in these emotions, but just to believe and to cling to Christ as my All. Amen. And this I resolve to confess before the Church here at these meetings for the glory of Christ's name, and as a duty which I owe to Him and to the brethren who have taught this truth so persistently."

It may easily be imagined what a cross it would be to one of his reserved nature, and of his position in the Church, to confess publicly his past shortcoming, and to avow himself openly as having entered upon a new and definite experience. But it is to this day the testimony of those who were present at those marvellous meetings that the outpouring of the Holy Spirit was so great, and had such an effect in breaking down and melting the hearts of all the people, that things which were impossible anywhere else became almost easy there. Accordingly, on the Friday evening, after he had "in the morning spent some hours before six o'clock in prayer and giving himself up solemnly to God," he received strength to speak of his new experience. "In the evening," he writes, "gave my testimony in public to the work of God in my soul." The substance of that testimony is thus given in the published account of the Oxford Convention :—

"*Canon Battersby.*—'See that ye refuse not Him that speaketh!' I feel most thankful to have shared in this Pentecostal season. I have read

the recent books on the subject now before our minds and hearts, pondered over them, and tried to say a word in defence of them, when I thought myself required; but I felt that I wanted myself the very blessing I had advocated. I think that we clergy are apt to look at doctrines as if they were for others, and not to see them for ourselves. But now I have seen the simplicity of this way of faith, and accepted it for myself. It was when I heard a dear brother clergyman speak of the faith of the nobleman whose son was healed that the truth flashed on my mind, and afterwards God enabled me to trust and make a full surrender. It is a difficult thing to speak of my own experience, and very distasteful; yet perhaps for this reason it may be right to do so, and to acknowledge the blessing I have received."

A further account of this incident, from the pen of the Rev. E. H. Hopkins, will be found in the Appendix.

## CHAPTER XI

### THE FOUNDING OF THE KESWICK CONVENTION

FROM Oxford Canon Battersby went back to Silloth, his heart overflowing with a new-found joy. At the earliest opportunity he gathered together a little meeting of the local clergy and Christian workers, and gave an account of the Oxford meetings. When he ceased, an old man stood up, and made a statement to the effect that he had lived for years without committing sin. This gave rise to some discussion, and Canon Battersby, in his quiet, courteous manner, spoke a few sober words at the close as to the unscriptural-ness of such a statement: adding that Christians were not to expect nor provide for failure and sin; but that they were to make no profession of sinlessness. Such was always his position on this point.

In a week's time he returned to Keswick. At

the usual Friday night prayer-meeting he stood up to speak of the meetings at Oxford, and of the happy results in his own experience and in that of others. Some of the people still remember the glow which seemed to overspread his face, telling without any words that some new secret had indeed "illuminated his life."

But he could not be content with making known his new secret of rest within the limits of his own parish. The Annual Conference of the Evangelical Union for the Diocese was about to be held at Kendal. He was secretary to the Union, and was the moving spirit of it. Now the Oxford Convention had been looked upon with the gravest suspicion by those who were considered as the leaders of the Evangelical section of the Church of England. With none was this more the case than with Dean Close, a true, personal friend of the secretary of the Union, and one with whom he had worked for years in the cause of Evangelical truth in the Diocese of Carlisle. Consequently, to uphold the teaching and the methods of the Oxford meetings was to risk serious opposition on the part of his best friends in the Diocese, and to

lay himself open to the charge of countenancing unscriptural errors.

None of these things moved him. The few days which followed his return home he devoted to the preparation of a paper to be read at the coming meeting of the Union. He also wrote a letter to the *Record*, in reply to an attack by an Evangelical leader upon the teaching given at Oxford. It was a crisis not only in his spiritual life, but in his ministerial career. The stress and strain of it reacted upon his physical frame. The illness of the previous year returned upon him, and for ten days he was unable to leave the house. Happily the attack passed quickly away; but he was prevented from attending the Conference, and his paper was accordingly read for him by a friend. He awaited the news of its reception eagerly in his sick-room, and was much cheered when he heard that it had been well received.

He wrote in his journal:—"*Sept.* 30*th, Wednesday.*—Received special message from Mr. R. Wilson of the reading of my paper, and its success.—D.G."*

The title of the paper was "Higher Attainments

* *Deo Gratias.*

in Christian Holiness, and how to promote them." In it he struck the keynote of his whole future work in the Church of Christ. During the Union meetings at Oxford he had passed into a new experience in his spiritual life. He had also heard the testimonies of many others to the same effect. He was thus led to the conviction that united gatherings of Christian people conducted on similar lines would form the best means for carrying forward the movement which he felt to have been begun, and for promoting higher attainments in holiness among other professing members of Christian bodies.

He expressed these convictions in the paper read at Kendal, and at the same time showed how they were based upon foundations, not merely of experience, but also of Scripture and of reason. The paper is briefly summarized here: it forms, as it were, the overture in which is suggested the main "theme" of the fuller harmony of the coming Keswick Conventions.

It opens with a definition of holiness, as being "the fruit of the indwelling of the Lord Jesus Christ in the soul," taking the form, "necessarily and always,

of clusters of . . . virtues, such as . . . 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance' " (Gal. v. 22). It is then taken for granted that "in many hearts there is a strong and deep yearning after a better and more satisfactory portion than they now enjoy;" and the question is proposed, "How is this to be attained?" Three steps, or preliminary conditions, are laid down as necessary. The two earlier ones are only briefly dwelt on. They are thus expressed:—"I. *We must have a clear view of the possibilities of Christian attainment.*" "II. *We must form the distinct and deliberate purpose that this life shall, by God's grace, be ours.*"

Under these two heads a twofold preparation is comprised of the understanding and of the will. The mind must first be brought to take in the possibilities of the Christian life. Mr. Battersby draws a picture of this life in Scriptural language; he carefully guards against "perfectionism," or the "delusion . . . that there is no longer any sin . . . in us;" but he quotes several passages from the New Testament,* showing that some Christians are spoken

* Matt. v. 48; Phil. iii. 15; Heb. vi. 1; 1 Cor. ii. 15, and iii. 1—3.

of as "perfect," or "spiritual," as contrasted with others who were still "carnal;" he refers to the expressions "walking in the Spirit" (Gal. v. 16), and the like; and, finally, describes the mature or "perfect" Christian as "one who is governed by the Spirit habitually, in his conduct, actions and words: he enjoys constant communion with God, and continual victory over sin through abiding in Christ; there is a deep, settled peace in his soul, the fruit of Christ's atonement and constant indwelling; he breathes the atmosphere of heaven, and he can say with St. Paul, 'I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'"

Having drawn this picture of the possibilities of Scriptural holiness, he goes on to show how few there are who perceive them; and then turns to his second point, the necessity of putting the will on the side of the promises and commands of God: when the Christian has grasped the knowledge of what he is called to, then he must set his mind on attaining it. But there are many who have reached this stage,

yet can advance no further: how to be what they would they know not.

The third point, then, is the important one, and is given in these words: "*We must look up to, and wait upon, our ascended Lord for all that we need to enable us to do this.*" What was needed was that the understanding should be enlightened to take in these things, not merely as theories, but as actual realities; and that the will should be brought "to take the decisive step or steps necessary in order that these possibilities might become realities."

In his own case the twofold quickening power had come during those days of waiting upon God at Oxford: "the scales," he wrote, a month afterwards, "seemed to fall from my eyes on the nature of the faith which brings blessing—as being a *resting*, not a seeking faith"; "and afterwards," as he said in his testimony, "God enabled me to trust and make a full surrender." He had heard at the same meetings the testimony of many clergymen and others to having passed through similar experiences; and, observing this, he thus answers the question proposed, How to promote higher attainments in Christian holiness:—"It is not necessary doubtless to adhere, in

any future meetings which may be held for a similar purpose, to the special mode in which the Oxford meetings were conducted . . . . But . . . it can hardly be doubted that, if the same blessed results are aimed at, something of the same method must be employed to produce them." Therefore, after speaking of the power of Retreats, and especially mentioning an "Evangelical Retreat" about to be held at Hampstead, for clergy of the Church of England, by the Rev. E. H. Bickersteth (now Bishop of Exeter), he concludes:—"I am inclined to think, however, that meetings for the object which he proposes will be of a healthier tone, and will be far more widely beneficial, if they are not confined to the clergy alone nor even to members of the Church of England only, but to *believers* of each sex and of every denomination. The separations which divide brother from brother, and sister from sister, should be lost sight of in the common need of a higher life of holiness, and in the common desire felt by members of the one Church of our Lord Jesus Christ to experience afresh the baptism of the Holy Ghost, and the power which comes from above; and in proportion as this unity is manifested will it be found that God is

ready to bless the united assemblies of His people."

This conclusion was in accordance with all the past traditions of his ministry, and in particular with his experience of the value of the Evangelical Alliance. The week of united prayer established by the Alliance long ago had been most heartily supported by him from the commencement. As each new year came round, he was afresh convinced of the importance of at least occasional union in such visible form.

It was not, however, till nine months after his Kendal paper that he took the lead in any independent action on the lines sketched out in it. In the early summer of the following year he attended another large united convention at Brighton, where great numbers of Christian workers were gathered together, not only from all parts of Great Britain, but also from different continental countries. Hundreds of these were enabled, as at Oxford, to enter upon new experiences of spiritual rest and power.

Canon Battersby hesitated no longer. His convictions of the previous year had been confirmed by deeper thought and fuller experience. He felt that his fellow-clergy, and other Christian people, in the

north of England, ought to have an opportunity afforded them of meeting together in the same way. He consulted with his friend, Mr. Robert Wilson, of Broughton Grange, near Cockermouth, who was attending the Brighton meetings, and had also shared with him the blessings of the Oxford Convention. Mr. Wilson was quite ready to second his proposals, and together they agreed to have a similar Convention at Keswick in three weeks' time, and to invite the chief Brighton speakers, including Mr. and Mrs. Pearsall Smith, to take part in it. Having secured the consent of the two whose names have been mentioned, and of several others, they at once sent out a printed circular, inviting "Christians of every section of the church of God" to meet together at Keswick on Tuesday, June 29th, 1875, to take part in the proposed gathering. The circular was headed, "Three Days' Union Meetings for the Promotion of Practical Holiness." Its terms are given below.*

* THREE DAYS' UNION MEETINGS FOR THE PROMOTION OF PRACTICAL HOLINESS.—Christians of every section of the church of God are cordially invited to attend the meetings for the above object which it is proposed to hold at Keswick, on Tuesday, June 29th, and the two following days. Many, we are sure, are everywhere thirsting for a deeper draught of the Water of Life, and anxiously enquiring how

The preparations for the meetings had been already concluded, when Mr. Pearsall Smith sent word at the last moment that he was unable to fulfil his promise to be present. He left England shortly after, and took no further part in the movement. Mr. Battersby was disposed at first to give up the intention of holding the meetings, but, after consultation with Mr. Wilson, they determined to go forward. Other speakers were found, and their words were owned and blessed of God in a wonderful way, with

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they may be brought to enjoy more of the Divine presence in their daily life, and a fuller manifestation of the Holy Spirit's power, whether in subduing the lusts of the flesh, or in enabling them to offer more effective service to their God. It is certainly God's will and desire that His children should be satisfied in regard to these longings of their souls, and there are those who can testify that He has satisfied them, and that He does satisfy them with daily fresh manifestations of His grace and power. To give opportunity for such testimonies, and for the exposition more especially of the Scriptures of the Truth in their bearing upon this important subject, we, the undersigned, in dependence on the Divine blessing, have resolved to convene the above meetings, and we implore all who are interested in the welfare of the church of Christ, and in the advancement of practical holiness, to unite with us in earnest prayer for the guidance of the Holy Spirit in all the arrangements for these meetings, and for His blessing on the teaching and testimonies of God's servants.—T. D. HARFORD-BATTERSBY, St. John's Parsonage, Keswick; ROBERT WILSON, Broughton Grange, Cockermouth.

results similar to those witnessed at Oxford and at Brighton.

In a letter which Canon Battersby wrote a few days after the close of the meetings to a local newspaper, it is interesting to trace the application and the literal fulfilment of the principles of his Kendal paper. "At the first meeting," he writes . . . "the keynote was struck, which vibrated through all our after meetings . . . 'My soul, *wait thou only upon God*, for my expectation is from Him.'" Then, as to the result—it was exactly what he had looked forward to. "There is a very remarkable resemblance in the testimonies which I have since received, in writing as well as by word of mouth, as to the nature of the blessing received, viz., *the ability given* to make a full surrender to the Lord, and the consequent experience of an abiding peace, far exceeding anything previously experienced."

The *Record* having published in a leading article a statement that the Keswick Convention had been indefinitely postponed, owing to the absence of Mr. and Mrs. Pearsall Smith, Mr. Battersby wrote to the editor a letter, describing the blessing which had attended the meetings. This letter gives, in few

words, a clear view of the relation in which the conveners of the Keswick Convention stood to him who had been the leader of the Oxford and Brighton meetings. We therefore quote those portions of it which bear upon this important particular. "Hundreds," says the writer, "attended from all parts of the United Kingdom, and it was, I believe, the universal feeling of those who came together that our loss was in reality our gain.

"Not that I would shrink from confessing the great debt which I, and thousands more with me, owe to that remarkable man whose name has become a by-word and a reproach in the estimation of many whom I greatly honour; but the truth is not dependent on any man or number of men in the Church, and the Lord has been showing us, in a wonderful way, that if He chooses to lay aside one instrument, He can and will find others to testify of His truth, and to carry on His work.

". . . . I am not going to deny, indeed I am sadly conscious of the fact, that certain elements of error have been imported into the movement, aside from the main current of the teaching, by some less cautious speakers and writers, which, if not eliminated, as I

believe they are being eliminated, might prove of considerable danger to the minds of those who receive them; but I also do see, and that as clear as daylight, that *God is in the movement*, and that the teaching is true in all essential particulars; and I deplore, more than I can say, the false step, as I humbly conceive it to be, of those whom we have been accustomed to look up to as our standard bearers in ignoring the good which God has been bringing His church, through the instrumentality of this new 'Aquila and Priscilla,' from whom many 'eloquent men, and mighty in the Scriptures,' have been learning 'the way of God more perfectly.'"*

*A clergyman, who has had intimate personal knowledge of the movement from the very beginning, communicates the following note on this subject, corroborating with remarkable exactness, though quite independently, what Mr. Battersby says in the letter quoted above. After alluding to the articles in the *Christian*, already mentioned in these pages, he continues:—"That there were elements of danger connected with Mr. Smith's presentation of truth, which were afterwards in the over-ruling providence of God entirely eliminated by Mr. Smith's personal withdrawal from all connection with the movement, cannot be allowed to obscure the undoubted fact that he was at this time an honoured instrument in the hands of God for reviving the spiritual life in the hearts of hundreds, and even thousands, of devoted servants of Christ, both in this country and on the Continent. To the marvellous spiritual results of the Oxford Conference hundreds of living witnesses

Opposition to the movement increased during the months which followed, and those of the Evangelical clergy who had taken part in it had to pass through much trial and reproach. Shortly before Christmas three articles appeared in the *Record*, entitled "Collapse of Pearsall Smithism." Canon Battersby was brought face to face with a crisis in his career. Once before he had been in a very similar position, when in his early ministerial life he had become convinced of the truth of Evangelical teaching. Those with whom he had been up to that time associated in the ministry were strongly opposed to that form of teaching, and to declare himself an Evangelical had meant to cut himself off from the sympathy and the co-operation of the majority of his friends in the Church.

And now that he had become persuaded that the current teaching of the Evangelical school itself was defective and one-sided, and had become convinced of the general truth of the teaching upon which the

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can testify . . . It will be seen, however, that Mr. Pearsall Smith withdrew from public work just before the first Keswick Convention was held, and any error into which he may have fallen never found any entrance or countenance there."

holiness movement was based,—now he had to face the possibility of a second rupture with men who had been his associates and friends. And this time, strangely enough, those with whom he was at issue were the leaders of that very party which it had formerly cost him so much to join.

It is in reference to this fresh crisis that he writes in his journal, two days before the close of the year 1875:—" . . . What is to be done? For the present my duty is, I think, that of careful reflection upon the past: upon what I have done, written, and taught. I fully see now that my espousing still the 'higher life' teaching will be to expose myself to still warmer and fiercer hostility from those 'who seem to be pillars' in the 'Evangelical camp,' and to separation from their company, it may be.* If I make a mistake as to this, my whole future influence in the Church and ministry will be compromised. It is no light or trifling matter. There must be a

* This must not be understood for a moment to mean that this teaching was in his opinion inconsistent with, or contradictory to, Evangelical principles. Rather he held throughout that it was involved in them and implied by them when they were fully drawn out and completely stated. He only felt that it had often been unrecognised, and that it had been, through prejudice, unfairly judged by many.

thorough sifting of my motives, opinions and conduct as before God. If I feel that I have erred, let me acknowledge it. If not, to God let me commit my cause, and stand fast as a rock, trusting in Him."

In this case, as in the former, he decided to adhere to the convictions to which he had been brought; and early in the month of May following, the continuance of the Keswick Convention, for another year at least, was decided upon. On the 12th of that month Canon Battersby made this entry in his journal:—"Mr. R. Wilson came over to consult about holiness meetings. Considered the pros and cons,* and concluded that it was laid on us to have them: the last week in July the time." From that year to this (1889), the last week in July has been the fixed date for the assembling of the Keswick Convention.

Let us try to picture the main features of one of these Conventions, say that of 1882, the last over which Canon Harford Battersby presided.

Take a bird's-eye view of the little town of Keswick

* "He was remarkably calm," Mr. Wilson writes, "about making a resolve; but, when made, very firm in carrying it out."

any day in the Convention week, from Tuesday to Friday. Five or six times in the day, from seven in the morning to seven in the evening, you might see every lane, every street, sending out an intermittent stream of human beings. Hotels, lodging-houses, even humble cottages which never boast of visitors at any other time of the year, are each adding their quota. The various streams finally converge at the entrance of a large tent, erected in a field on the outskirts of the town.

Look more closely at these people. They are no mere seekers after spiritual dissipation. Almost all of them might have been seen, only a very few days before, engaged in regular Christian work of one kind or another: overworked town clergy, wearied with their year's labour; lonely country parsons, longing for outward Christian fellowship; "devout women," engaged in every form of self-denying work for others; grey-headed veterans in Christ's service; and young men just girding themselves for the battle. From their widely-separated spheres these scattered workers have now met in one common centre.

As we enter with them into the tent for the early

meeting, we see straight opposite a broad, raised platform, the central portion reserved mainly for the speakers, and a large wing on each side filled with members of the choir. We take our seats amidst the great assembly ranged on benches along the main floor and across the two ends of the covered space. Mr. Battersby rises from his place behind the table in the centre of the platform, and gives out a hymn from the "Hymns of Consecration and Faith." This is taken up heartily by the whole body of the meeting, swelling out into a grand harmony of sound. Then the president himself leads the meeting in prayer, and the quiet trustful confidence of his tone and words seems to impart a sense of calm to the kneeling people. The meeting lasts for an hour, and is chiefly taken up with prayer. Other meetings are held at 10 and 11.30 a.m., at 3 o'clock in the afternoon, and, finally at 6.30 in the evening; and at all the chief meetings the tent is crowded to its utmost capacity, even to overflowing.

What is it which brings these workers together, and induces them to spend a whole week of their hardly-earned summer holiday in almost continuous

attendance at these simple meetings? They are united in the one common desire for greater personal holiness. It has arisen in various ways, and is felt in different degrees of intensity. All, or nearly all, who attend the Convention have taken the first step of trust in Christ for the pardon of their sins. But, since that, a fresh sense of need has grown up in their hearts: they have gone through something of the experience through which we have seen Mr. Battersby passing in the years previous to 1874. They have read and heard of a higher state of Christian life than they have themselves entered upon: perhaps they have seen living examples of such a walk. They have been stirred by the Spirit of God to seek after these better things, and they have heard how numbers of others have received power at the Keswick meetings to enter upon this life of faith. It is this common longing after the deepening of their spiritual lives which has brought these people together. They have come, as Canon Harford-Battersby came to Oxford, with a "seeking faith."

And on the platform is a band of brethren united in the enjoyment of a "resting faith." As they speak, their hearers feel that they are listening to men who

are in close communion with God, and the words come with convincing force. The one message through different voices is suited to the needs of all. At the early prayer meeting, Canon Harford-Battersby's prayer begins the day with a note of restful peace, and his mere presence carries on the same impression through the day. The Cross is the one centre of all the teaching; but it is taken in its fullest, deepest significance. All the "Keswick" teachers, with one voice, lift up the Cross as the one means by which sinful man may find peace with God, as the one atonement for his guilt. Then they go on to press home the truth of the identification of the Christian with Christ upon the cross: "If One died for all, then all died;" "We are buried with Him by baptism into death." Thus the Cross delivers whoever "has died" upon it from the dominion of sin. Further, the speakers show how the Cross leads on to the Resurrection, and that those who abide in Christ, and He in them, are endued with His power for life and service.

These truths are brought out during the course of the Convention with every variety of application, according to the manifold individuality of the several

teachers. One will bring out in glowing colours the possibilities of the life of faith; the next will describe in strong contrast the actual condition of the Church and of its members; another will plough deeper still into the awakened conscience, until the hearts of many are brought into the deepest abasement and even misery; indeed, many could testify that they have passed through deeper darkness at Keswick than anywhere else in their whole experience. Then, when the sense of shortcoming and need has been aroused, the power of Christ, in His death and resurrection, in His ascension, and in the sending of the Holy Ghost, is vividly placed before them. Finally, the day closes with an after meeting, when the impression produced during the day is brought to a point.

Hundreds, even thousands, have found that by a definite act of self-surrender, at such a time as this, they have indeed entered upon a new life of peace and purity and power; a life to which they were strangers before: they have passed through some such experience as that of Canon Battersby himself at the memorable meetings at Oxford in 1874.

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If any would know the outcome of such meetings as these, and would estimate the influence which goes forth from them, they would have to follow the various types of workers, of whom we have spoken, as they returned from Keswick to their homes. Travelling by the noon-day train on the Saturday, with choruses of "Keswick hymns" resounding through the carriages, they might go with some of those ministers of the gospel back to their churches and chapels, and hear them preach the old message with new power and with deeper knowledge. They would meet with countless cases of essentially practical results: business men giving up tricks of the trade; servant girls "sweeping under the mat"; bad tempers sweetened, doubtful habits given up; here a Martha learning the Mary-spirit, and there a Boanerges becoming an apostle of love.

It would be an endless task to detail the influences of the Keswick Convention. It has formed the pattern upon which similar meetings have been established, as annual institutions, in Glasgow, Dublin, and Carlisle, and in numerous other centres. It has become identified very closely with missionary work; an increasing number from the mission field find

their way to Keswick while home on furlough, and go back to their stations with new life and power. Many, again, have been stirred at recent Conventions to volunteer for foreign missionary work; while this year (1889) a special band of "Keswick" missioners has been sent out, under the leadership of the Rev. G. C. Grubb, to make a tour of the mission stations in Ceylon, India, and elsewhere, and to hold meetings for the deepening of the spiritual life wherever they go.

All institutions, it has been said, continue to bear the impress of their original founder. The "Keswick" movement is no exception to this rule, and its distinctive characteristics may be traced back to the influence of Canon Harford-Battersby. To him are largely due its wide-heartedness and catholicity of constitution, its sobriety of tone, its freedom from extremes, its genial spirit of "brotherly love," its definiteness of purpose, and its missionary zeal.

But he would have been the last to wish any panegyric to be pronounced over himself; he would have

been the first to give all honour and thanks to God for having chosen him to be the means of so great blessing to His Church, by the part which He called him to take in the founding of the Keswick Convention.

## CHAPTER XII

### INNER LIFE, 1874—1882

FOR eight years Canon Battersby was spared to preside over the Keswick Conventions; and there were probably few among those present at the meetings in the tent who did not feel rested by the mere sight of that calm, reposeful face.

But to many the thought must have occurred: "What is the inner experience that lies beneath that outward peace? Has Canon Battersby failings and difficulties such as we all have? Or does it come easily and naturally to him to live such a life?" There were but few who could know much of his inner history during his lifetime; for he always shrank from speaking, either in private or in public, about his own spiritual state. But in his journal he put on record, from time to time, something of the experiences through which he was passing; and towards the close of his life he once or twice gave

a personal testimony in public. Accounts of two such occasions have been supplied by friends who knew him well.

One of these writes as follows:—"At one Convention, either 1881 or 1882, I remember the drift of the meeting came to be that each one on the platform was in a tacit way *expected* to testify personally. I remember, when Mr. Battersby's time came, that he said that, instead of saying where *he* was, and what had been done in *him*, he would rather testify that, whenever he had trusted Christ, he had *never* found *Him* to fail, but always found Him to be true to what He promised.

"He said it with great emphasis, and it is very distinct to me, because I felt he hardly liked the turn the meeting had taken, and that yet silence would be impossible."

Of the second occasion Dr. Elder Cumming writes:—"It was on his visit to Glasgow, a few months before he died, that he gave a strong but humble testimony to the keeping power of the Lord Jesus. The words were almost as follows: 'It is now eight years since first I knew this blessing as my own. I cannot say that I have never for a moment ceased

to trust the Lord to keep me, and, therefore, I cannot say that I have never fallen. But I can say that, so long as I have trusted Him, He has kept me, He has been faithful.' And this in slow and measured words, seeming to say less than he could have said."

The journals entirely bear out this testimony : they do not bear witness to unfailing victory, to never-broken peace ; but they do bear witness, and that constantly and emphatically, to the new power which he had found in Christ, and to the undercurrent of restful joy which flowed through his life. Indeed we may say that there is in all that he writes from this time forward a kind of echo of the tone and temper of the Psalms. His lot was not always in the "green pastures," "beside the still waters" : sometime he was "brought very low," till his soul "thirsted for God, for the living God." But, whether the entries in his journal begin with thanksgiving or with confession, they always close with some thought of the sufficiency and grace of God, some echo of the refrain of the 42nd and 43rd Psalms,—"Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God : for I shall yet praise Him, who is the health of my

countenance, and my God." Thus the picture which comes up before the mind of the reader of the journals is one of due proportion of light and shade; neither so ideally perfect as to destroy its value as an example, nor so overshadowed by failure as to make the Christian life seem gloomy and unattractive.

The journals, however, cannot be reproduced in full. It will, therefore, be our aim to give such extracts as shall best serve to answer the questions proposed at the opening of this chapter. Those readers who are anxious to have these questions solved will be glad to have the answer as much as possible in his own words. The connecting links between the quotations shall therefore only be such as are necessary.

We give, by way of introduction, the testimony of one of his most attached and trusted workers in the parish, showing the difference which the Oxford Convention made in his life. The first words refer to the earlier years of Mr. Battersby's work at Keswick. The writer says:—"Everybody who knew Canon Battersby felt that he was a good man, and lived a holy life; he carried the marks of it in his

face. But when he returned from Oxford, there was something more than the former calm and holy peace in his face: it was lit up with joy, and he had evidently got something he had not before, and he called his people together and told them of the wonderful blessing that he had received, the effects of which we could see, and I have no doubt his experience afterwards was a continual basking in the sunshine of the Saviour's presence, where there is fulness of joy."

If the word "habitual" were put in the place of "continual" in the last sentence, it would convey a more correct impression. An entry in the journal, rather more than two months after his return to Keswick from Oxford, shows that clouds were even then apt to hide the "sunshine" for a while. He writes of one with whom he had been speaking, and who, he says, "is longing after more of this Christ-life, and seems greatly depressed at not attaining it in the degree in which she expected to do so. The thought of past unfaithfulness depresses her. It has been the same with myself: I did set out from these Oxford meetings as dead to my past life, and went forward very happily for a time; but I have not

maintained the Christ-life as I should have done, allowing myself in one thing and another which conscience condemned. I see this must not be: my whole life must be Christ, and no room left for sin—this *is* crucifixion indeed, but what a blessed crucifixion!"

From this time we find this grand, paradoxical thought repeated almost on every page—"The glory of the Cross," not only as the means of redemption, but as the only gate into the new Resurrection life. *

The two extracts which here follow are separated by a period of three years. They are connected by the thought which occurs in each of the "even course" or "path." They show that he had not

* Canon Battersby's view of the Christian life was essentially Pauline. Next to the Sermon on the Mount, he set the Epistles of St. Paul before himself as presenting not only the true ideal, but the normal condition of the life of the child of God. The Epistles to the Ephesians and Colossians gave him the picture of the life itself; in the 8th Chapter of Romans he found the law, the rule or principle of it, viz., as being "life in Christ Jesus," lived "after," or "in, the Spirit;" the earlier chapters of the same epistle formed the foundation of his theology: but it was, may we say, in the sixth chapter that he seemed to live,—"dead indeed unto sin, but alive unto God." This chapter, in the Bible which he chiefly used, is the one of all others most underlined, annotated and worn.

found the way absolutely smooth ; but they make it equally clear that no failure on his own part could shake the boundless confidence of his faith in the "all-sufficiency" of the "present Saviour."

"*September* 3, 1875.—Anniversary of solemn time at Oxford last year. It was on the 1st that Christ was revealed to me so powerfully and sweetly as the present Saviour in His all-sufficiency, and the morning of the 4th that I had such a solemn time of fresh surrender to God. *I am His*, and *I do trust Him* to make good all His promises to my soul. But mine has been a wavering faith, and I have not gone on since in an even course as I ought, but have suffered much loss in my soul and my work, through want of firmness in my convictions, and the courage of faith."

"*October* 20, 1878.—The petition which now I desire to make, and do make unceasingly to God, is that He will make my way plain—even—see Psa. v. 8 ; xxvii. 11 ; cxliii. 10. I feel that at present it is not so. I go a little way smoothly and well, and then trip and stumble, and lose my peace. This ought not so to be. . . . . and

what is that 'even path' which I am longing so much for? Is it not that indicated in 2 Pet. i. 5-7?—the path of progress onwards and onwards in the way of holiness by the constant 'addition' of one Christian attainment to another; only it is of the utmost importance that we should ever remember that it is also, and above all, the work of God from beginning to end, from our first deliverance out of the horrible pit, up to the highest attainment in Christian self-denial and holiness."

A few days later we find a very characteristic entry:—

"*Saturday, October* 26, 1878.—On Thursday evening had a few friends to tea; before it, went up to the terrace for a little fresh air and quiet preparation; and God in great mercy led me back into the only place of liberty, rest, and safety for the soul—the place into which Jesus has brought us by His death and resurrection and ascension—'the heavenlies,' where I can look up into the face of God Himself, free from condemnation and the curse and sin. And there, through God's mercy, I abide, and pray that I may be kept there by the same power."

In the same strain he writes on "*Sunday, June 22, 1879.*—Heaven is open to us through the rent veil of the Saviour's flesh, and it is our privilege to go in and live and walk there in the Risen One. Am I walking as the friend of God and companion of angels and spirits made perfect? How little must always seem the trials and troubles of life to them thus walking in the peace of God, full of thoughts of His love, gazing at heavenly things! This is my privilege—shall I be content with aught else? Weary I feel often with the petty strifes and toilsome routine of this mortal life; but if the Lord has appointed this as my lot—*sursum corda**—His will is best, and I would set myself now to do it with all my heart. And I know I am not alone in this blessed walk—Christ is with me, the Spirit is with me, the Father is with me. Glory be to His holy name."

The truth of the absolute identification of the believer with Christ in all that He did and suffered was one upon which Mr. Battersby seemed, as we have said, literally to live in his later years.

It was this aspect of truth which was most strongly

* "Lift up your hearts!"

enforced at the Keswick Convention of 1879. Pastor Otto Stockmayer, from Switzerland, was present, and his words upon the death of the old self in the death of Christ upon the cross created a marked impression.

It is evident from Canon Battersby's journals that this Convention was to him a time of fresh advance in the spiritual life. Preparation for the Convention was always entered upon by him with a deep sense of the responsibility and difficulty of the work. The following extract gives a typical example of his preparatory thoughts:—

"*Monday, July* 20, 1879.—If ever I felt my weakness it is now. With all the care of the coming Convention and so many other things before me, and knowing how distasteful the whole subject of these meetings is to many, and, above all, what great temptations are connected with them, I tremble and fear. Oh, if I cannot cast *all* my care about all things, O Lord, on Thee, how wretched must I be! But why not? Thou knowest my heart. It is not for my sake that I have entered upon this work with my dear brother, R. Wilson. It is for Thy glory,

Leave us not. Deliver us from the temptations which beset us in this work, seeking the praise of men, looking to men, healing the hurt of the daughter of Thy people slightly. Oh, this above all is what I fear, that we may not be thorough enough. People say of us, no doubt, that we meet to please ourselves with pleasant singing, with nice addresses, etc., to go away just as we were before, only better pleased with ourselves. From this great snare, good Lord, deliver us. Let the work be deep and real. Let there be a thorough cleansing of the Temple—every corner—the removing of *all* the filth and corruption that has been allowed to accumulate there; a full coming up into the light, and an abiding there."

Having entered upon the Convention week in such a spirit it is not surprising to find that it proved in his own case a time of the deepest heart-searching, and that he brought away from it new secrets of Divine life and power. "This Convention," he writes, "has been a time of extraordinary blessing. I have been greatly humbled, and I thank God for it." He proceeds to put down in writing some particulars both of the humbling and of the blessing which he had experienced. We transcribe these in full,

believing that it cannot but be of value to others to know, as far as is possible, what sort of effect these meetings had upon one who took so prominent a part in them. Truly he needed no longer to say to himself, "O thou that teachest another, teachest thou not thyself?" for there was no humbler listener at the Keswick Conventions than the president himself.

He writes:—"*Monday, Aug.* 11, 1879.—A few things I would put down here which I have learnt of late to see, and which I desire to make the principles of my life henceforth.

"1. I have learnt more fully the meaning of 1 John i. 7.

"2. I am beginning to learn something, as if for the first time, of the true Christian life to which we are called, as being indeed *all Christ* and '*none of self*.' Stockmayer's application of Peter's 'I know not the man' to our treatment of 'the old man' in us has opened my eyes somewhat to it.* But I shudder when I think how easy it is to go back to that half-and-half life which I have lived.

* The Pastor's teaching upon "self-denial" was that the Christian was to say of his old self, the corrupt inclinations of the "old man," as Peter said of his Master, "I know not the man," thus disowning all connection with the old, evil nature.

"3. God has opened my eyes through the faithful rebuke of my own dear wife on the morning of the 18th July, and Mrs. Baxter's words after the Testimony meetings at the Convention, to the influence of my manner in shutting up people instead of encouraging them to open out their thoughts and feelings on Divine things.*

"This is 'the old man,' or a part of it, which I have no longer to know. It is utterly un-Christlike. Oh, the evil that I have done by this! God have mercy!

"4. I have been very much struck with James Hinton's principle—*to seek nothing for ourselves as an end*—as being the only true principle of life. It is precisely the same as Stockmayer's. Oh, how little have we attended to God's teaching in this respect! I feel myself as if just beginning to learn the alphabet of this blessed doctrine."

* One of his parishioners writes to the same effect :—"His great reserve must have hindered him from expressing much that he felt and knew; and, with the greatest reverence and esteem for his consistent and holy life, many did also feel that it was not easy to open out to him, or for him to open out to them." The same gifts are not given to all; and personal intercourse with others was never Mr. Battersby's strong point. "It was not," said another who knew him well, speaking of the secret of his influence in drawing others nearer to God,—"it was not so much what he did, or what he said, but what he was!"

The entries upon this and kindred doctrines, connected with the union of the Christian with the Lord in His death and resurrection, are very frequent in these later years. We select two such, following very closely upon another Keswick Convention, that of 1882, the very last over which Canon Battersby presided ; they illustrate the habitual character of his inner life at this period. The first entry is written on the day following the second Sunday after the Convention :—

"*Monday morning, Aug.* 7.—I thank God for His mercy to me yesterday, in carrying me through such a heavy day, and enabling me to preach His Word boldly twice. With all its imperfections I commit my work to Him, and go forward,—'*not knowing*,' but trusting. O God, how shall I dishonour Thee if now I fail! But why, indeed, should it be? I know my desperate weakness and sinfulness in the old Adam ; but 'our old man was crucified with Him.' Let me boldly reckon this as true, and this 'in order that the body of sin may be destroyed.' I am persuaded that this is true, that I must by the grace of God confess it, and apply this truth to all my life, expecting the inflowing of 'goodness and righteousness

and truth' as I walk in it, as a 'child of light.' The consequences may be—must be—tremendous; for what fellowship hath light with darkness? and the evil one is sure to be stirred up: but have I not counted the cost? 'Dead to sin—alive unto God,' this is my portion. Oh, that there may be no drawing back, but perseverance to the end!" "*Tuesday, Aug.* 8.—How easily the power is lost! If anything of self comes in it is gone. 'That the body of sin may be destroyed'—This does not mean that this is to be *my* work, *my* attainment. It is destroyed in Christ—and I have to take it as so destroyed, and it is so to me, thus reckoning it. I lost this blessing for a time yesterday, and the misery of it was intense. Oh, to learn by this failure, and for the glory of God and my own comfort, to abide in Christ!"

In our account of Canon Harford-Battersby's inner life during the years which followed the Oxford Convention of 1874, we have hitherto relied mainly upon his journals. We now bring that account to a close with two extracts from his letters. Both were written in the year 1881, and both contain an autobiographical element. The first was addressed to one of his

sons, then at the University, who had written to him, soon after the Keswick Convention of that year, telling of lessons which he had there learnt. In his reply the father writes:—

"You have, I am sure, got hold of the great principle of a holy life, when you have recognised that it is all in a Person—and that a Divine Person—who is 'with us and in us,' to give us success in all we undertake for Him, and to keep us in peace and rest of soul. There is, indeed, the closest connection between this faith in the Divine Saviour—this abiding in Him—and all holy activity and life; and happy is it when we can say, 'Lord, thou hast made Thyself to me a living, bright reality.' All other questions are subordinate to this, 'What think ye of Christ?' and when we have truly answered the question 'He is the Son of God' and 'He is my Saviour,' and are established in the faith, though there is more and more to learn about Him, and from Him, all our lives, the great point is decided, and all other questions are comparatively insignificant.

"Dr. Boardman, whose little book on 'Gladness in Jesus' I was reading yesterday in the train, put it well that 'Rest in Jesus' comprises three things:—

"1. Rest in Him for pardon.

"2. Rest in Him for purity.

"3. Rest in Him for service.

"These may all be given at once, but generally they are learnt or acquired one by one. To know only one of them is very blessed. To know all is amazingly precious."

Our last quotation is from a birthday letter to another of his sons, also during his college course. It may serve to sum up, for others as well, Mr. Battersby's experience of the inner life. He wrote:—

"It is an unspeakable pleasure to know that you *are* serving Him, and that He is showing you the way to serve Him in truth and joyfulness of heart. It was a long time that I had to struggle on in bondage, not knowing that deliverance was possible. But you have been taught, and I trust have learnt, that the 'Who shall deliver me?' may be followed at once with the 'I thank my God through Jesus Christ our Lord;' that over against the inner feeling of need there is always the supply in Him, and it is a precious secret to learn, to go at once and always to have it supplied, and so live always upon the fulness of Christ."

## CHAPTER XIII

### CLOSING YEARS

THE Bishop of Carlisle,* in a pastoral letter to his clergy, at the close of the year 1883, wrote as follows :—

"I cannot refrain from referring to one of our body who has been taken to his rest in the course of the year which is now closing, Canon Battersby, the late incumbent of St. John's, Keswick. If it be necessary, as I think it is not, to classify men according to the particular light in which the same great truths of the Gospel and of the Church are viewed by them, I presume that Canon Battersby and myself would not be found in the same class ; and on that account I am all the more earnest in expressing the deep and loving reverence with which I ever contemplated his character and conduct. He was in a true sense 'a shining light.' You could not doubt

* Dr. Harvey Goodwin.

that the light of God was in him, and that it shone forth from him. Simple, earnest, humble, consistent, full of gentleness to the erring, and having compassion upon those out of the way, his life and ministry were of a kind calculated to deeply influence the lives of others, and sure to leave many a permanent mark behind. Life begets life, and love begets love; and it is only when the priest of God is a living, loving man that he will be able to do God's work upon human souls."

We have seen, in the preceding pages, something of the effect which the new secret learnt at Oxford in 1874 produced upon Canon Battersby's character and life. This final chapter shall be devoted to giving some account of the ways in which, during his closing years, he sought to "do God's work upon human souls," on the basis, and in the power, of the truths newly learnt and enjoyed.

A clerical correspondent, writing to the *Record* soon after Canon Battersby's death, speaks of the Keswick Convention as "owing its existence to a development in Mr. Battersby's own spiritual attainment that marked a well-defined era in his ministerial life." He continues:—"Wholly free from the taint

of American pseudo-perfectionism, thenceforth, in a higher degree than he had before experienced, the life he lived in the flesh he lived by faith in the Son of God. Many whose privilege it was to know him intimately, before as well as after this epoch in his spiritual history, will remember the change that now marked his preaching. His sermons, though always interesting and clear and simple, had not previously been characterised by what we designate 'power.' From the date to which I refer the power of the Holy Ghost seemed to us to give him quite a new utterance in the pulpit."

A birthday letter to his sister, Mrs. de Bunsen, dated "Keswick, May 21st, 1875," gives an example of the effects of this new power in preaching:— "During the last few days I have had the great happiness of seeing a dear soul here — a young lady from Southport—come into this joy, with such a fulness of appreciation that it seemed quite to renew all my own experience of last year. I had been preaching much of the baptism of the Holy Ghost on successive occasions, and this dear Christian, who had once been longing for it, and had given it up in despair, was again incited to 'thirst'

for it, and wrote me a touching letter asking for help in obtaining it. I saw her after church on Wednesday, and set before her the one thing which I saw she wanted—a faith which rests on Christ to do, and that at once, what He promises; and I gave her the report of the Oxford meetings, and last evening I got such a joyous letter from her. You must see it some day. She begins: 'I know that you will thank God that the snare has been broken and my soul set free. The Lord showed me last night that I was dishonouring Him by going on praying for the gift which He was all the time offering to me, only my eyes were turned away from it and fixed on myself.' After much more she adds: 'I did not sleep much, but it was the happiest night I ever had.' . . . .

"Does it not show how souls are everywhere longing for a deeper rest and fuller peace than they have yet gained, and how the simple testimony of God's Word stirs up one and another to seek for this grace?"

A letter from Mrs. Harford-Battersby to her husband's elder sister gives some idea of the way in which his patient advocacy of the doctrine of Scriptural

holiness broke down opposition in the Diocese, and particularly in the Evangelical Union. The vigorous opposition of Dean Close to the whole system of teaching has been referred to above. The conference spoken of is the annual meeting of the Evangelical Union.

"*Keswick, Oct. 1st.*, 1877.

"What can you have thought of my long silence?—yet you do not reproach me with it. You understand that the conference was very engrossing at Kendal; and when we left on Thursday we made out a long cherished plan of visiting Coniston. We had talked of it for years; D. had not been there for 33 years* and I for 26! We were rowed across Windermere from Bowness by John. We had a lovely drive to Coniston by Hawkshead and Esthwaite —then went up and down the lake in the gondola, and had a cosy evening in our hotel—D. reading, I working, John etching—winding up with a nice little reading and prayer. But now I must just tell you of Ds'. paper at Kendal, on 'How to walk more closely with God.' The dear old dean, who was with us at Helme Lodge, on coming back after hearing it, called to

* *i.e.*, since the Grasmere Reading Party in 1844.

me in going up the stairs, and said, 'Mrs. Battersby, that paper of your husband's was most admirable; I never heard anything that impressed me more. You know,' he said, 'we used to look upon him with great suspicion, as getting into all sorts of dangerous errors about perfection, etc.; but,' he continued, 'I watched with eagle eye to see if there was any false doctrine, but I did not find the faintest trace of anything of the kind.' And then again he said to John at the railway station, as he went to see him off, that he considered his father's paper a most masterly exposition of his views. You will, I know, rejoice and praise God for this; and, moreover, the dean spoke in the highest terms of the paper in public. This is a wonderful change after earnestly warning all the Carlisle clergy from attending any Conventions. . . . . ."

Canon Battersby, meanwhile, was assisting from time to time in spreading the movement for the promotion of practical holiness, and in establishing Conventions in other centres besides Keswick. In the winter of 1876 he had crossed over to Dublin to help in inaugurating similar meetings there. In the spring of 1881 he took part in the first gathering held on these lines in Edinburgh; and beforehand had no

little correspondence with many of the most influential ministers of Edinburgh and the neighbourhood. One of these wrote to him after attending several of the meetings, and expressed his thankfulness for having been "in the atmosphere of them." He concludes:—"I have brought away with me some tracts expounding your views, in which I do not find much that is novel, unless it be in *emphasis;* and yet that is often much in religion—I mean, it is of much importance where we put the emphasis and how strongly we put it."

The last of these new enterprises in which Canon Battersby took part was the establishment of a convention in Glasgow, in the autumn of 1882. His retrospect of these meetings, in a letter to his sister Eleanor, shows the impression which his presence and words had made upon a people not remarkable for impressionableness. He writes from Edinburgh, where he had spent the Sunday following the Convention:—"On Saturday one and another whom I met in various places gripped my hand with the greatest warmth. As we were leaving for Edinburgh there was an elderly man at the door of the station who insisted on shaking my hand and carrying my bundles,

and then, in answer to my question, said, 'they were the finest meetings that had ever been held in Glasgow.' 'And,' he added, 'though I have been an elder for more than 40 years, I never found peace till yesterday.' On looking back it seems almost like a dream. To think that there should be such numbers of Christians in Scotland as we now see there are, believers in Christ, and yet with so little rest of soul, and thirsting for fuller blessing; and that such weak vessels as some of us are should be used as we have been in this work, almost passes comprehension; but I see more than ever that the truth we have been given to proclaim is *the* truth which is needed by the Church at the present time, and that God will use it, whenever it is proclaimed with simplicity and faith, for the delivering of souls from bondage, and bringing them into liberty, light, and peace."

But it must not be supposed that Mr. Battersby concentrated all his energies in these later years upon the teaching of the higher truths of the Gospel, to the neglect of those more simple and fundamental; rather he regarded the teaching of the higher life as itself preparatory to greater power in the work of evangelisation. Before the Convention of 1880 he

wrote in his journal, ". . . . In regard to the teaching at this Convention, I think, after a time spent in humiliation, in seeking out hindrances to blessing, in confession and consecration, we should seek to go on to enquire *how God's work should be done;* how the Church can be brought to take up a more aggressive attitude towards the world, and make more progress against all the various obstacles that oppose the spread and victory of God's Word.

"*Thursday, July 22nd.*—It is evident that God's work can only properly be done by those whose souls are in a state of health and rest from sin, and so such Conventions as these are necessary, partly for gaining health of soul, partly for seeking together from the Lord the needed strength for our work and warfare . . ."

Accordingly, the later years of his life saw a steady increase in the earnestness of his endeavours for the conversion of souls: he employed every possible means to bring this about—faithful preaching of the Gospel of a present salvation, followed up by after-meetings in the church; cottage lectures, open-air

meetings, and house-to-house visitation; also "coffee suppers," for which tickets used to be issued to the lowest and roughest class of the population, when Mr. Battersby would himself sit down with them, and then appeal to them in earnest words to turn to God.

Thus, after having experienced wonderful renewal of his spiritual life at the first Edinburgh Convention, he wrote to his eldest son, who was then travelling in Italy, telling him of the work which had followed his return to his parish:—

"God did indeed," he wrote, "pour out a wonderful blessing at Edinburgh. I don't know when I have seen more striking proofs of His presence and power; and since our return home, God has been working amongst us at Keswick, as I think I have never seen before. T. and I have been holding 'missions' in cottages, first at Briery, and now at Keswick: at the former, the results have been such that there is not a house in the front row of cottages in which there have not been one or two converted, and it may be said of the whole row, 'there was much joy in that place'; and similar fruits are now being seen in Poplar Street. In church also, thank God, an awakening has

begun very decidedly. Last Sunday evening, and the Sunday before, and before that again, souls were either brought under conviction or given peace. It is a solemn and blessed time. I have been having after-meetings, which I think have been helpful to some at least. Will you join in prayer for a continuance and increase of the blessing?"

With regard to the holding of after-meetings in church, it may be remarked that it cost him much to overcome his natural shyness and reserve, so far as to leave the pulpit and go down among the people, to deal with enquirers individually about their souls.

In the last three weeks of Lent, 1882, a most impressive and resultful Parochial Mission was held at St. John's, Keswick, by the Revs. W. Hay M. H. Aitken and James Stephens. A few days after it had ended the annual C.M.S. Festival was to be held in the parish, and the following extract from Mr. Battersby's journal shows with what feelings he looked upon evangelistic work, both at home and abroad, at the very close of his life and ministry:—

"And now," he writes, on April 13th, 1882, "we want to be fired with a truer, deeper, more holy enthusiasm in this cause. Minor jealousies ought to be

lost in the thought of the mass of heathen without Christ, and the responsibilities of the Church of God in our day. Never did I see so clearly the need for earnest Gospel preaching at home, and the blessed effects of it, when there is a concentration of Christian effort to produce such effects."

* * * *

It was just a year from this time that Canon Battersby was attacked, in the midst of his parish work, by an illness from which he was not again to recover.

The events connected with this illness, from its beginning to its close, form a conclusion to his life-story almost dramatically complete, gathering together as they do the chief threads of his life-work and leading up to a strangely fitting climax.

The sickness would seem to have been precipitated by overwork in connection with preparing candidates for confirmation. He always felt a very deep sense of responsibility in the classes, and more especially in the private interviews with the candidates. We give the following extract from the journal as a type of his dealings with such :—

"*March* 14*th*, 1883.—I wish to record here God's goodness to J. . . . . She came to me last week for private interview on confirmation. She came primed with her catechism, expecting me to question her about it. I was induced, however, to keep her to the question,—Was she forgiven? at peace with God? And she went away 'very angry,' but with my words in her heart, 'go, and tell Jesus all, and ask *Him* to make it all plain to you.' She was very much vexed that others so much younger (she is 25) should get a ticket, and *she* should be refused. But after a time she came to a better mind, thought she would do as I said, went to the Lord, and told *Him;* and she rose from her knees seeing everything quite different, and came to me full of joy, and apologised for having spoken to me as she had."

A week later he was seized with a return of the illness which had obliged him to spend some months away from work just ten years before. On Easter Tuesday he made the following entry in his journal: we quote it just as it is written :—

"*Tuesday, March 27th.*—Again the Lord has been chastening me with sickness. It is right, I know, and

I bow with perfect submission to His loving will, and pray Him to let me learn the lessons He would teach. Never got over last attack. Last week took communicants class on Tuesday, and gave address at communion on Thursday evening, when 140 communicated. Precious time—so many young ones—God bless them. Good Friday, preached morning—but only by great effort. Sick in the morning before breakfast. Evening, went to 'coffee supper' at Court House. Spoke to about 200—*many* without religion. . . . . "

Three weeks later he went up to London, to take the advice of a consulting physician. He was at once ordered to the seaside, to Bournemouth first, and afterwards to Penzance and to Falmouth. It was a time of much weakness and weariness, and he wrote to one of his sons, "I have realised more than ever before what that means about the 'grasshopper' being 'a burden.'" But he took the chastening with his usual quiet patience and reliance upon God.

On hearing the doctor's verdict, which gave him some hopes of recovery, he wrote to Mr. Robert Wilson, on April 18th, communicating the opinion to

him, and adding: "So, please God, I still hope that I may be able to get back for another Convention. 'Praise the Lord, O my soul!'

"While ready, if the Lord will, to depart, I yet do thank Him for giving me the prospect of a little longer time on earth, if only it may be for His glory and the good of His Church."

It was not, however, to be so. Only two further services were given him to perform for the church of Christ; but they were services which embodied the two main lines of work by which he influenced the Church of his day. The first we have already mentioned: it was the drawing up of the invitation to the Annual Week of Prayer, on behalf of the council of the Evangelical Alliance. Thus, even from his sick room, he was able to help forward the cause of the union of Christians on Evangelical lines.

The other work was the issuing of the ninth annual letter of invitation to the Keswick Convention, which he and Mr. Robert Wilson summoned for the 23rd of July, 1883.

In writing of this, and of his sickness, to a friend, he says:—

"I have felt it indeed '*good* to be afflicted,'

God has dealt most gently and lovingly with me None ever had a more careful, tender nurse, or was given more gracious alleviations in sickness ; and so many have been praying for me, that I feel I should be a wretch indeed if my heart was not full of gratitude and praise. Psa. xviii. 1., which occurred in the Psalms for last evening, has been the expression of my thoughts ever since. I have just sent to Mr. Wilson a draft for the invitation for the Convention. It was doubtful for a time whether we could have one this year ; as it is, I fear I may be able to take little or no part in it. But the Lord will provide, and He can easily fill my place with a better man ; I shall be quite content. But I cannot bear the thought that His people should go unfed."

It was a strange part which the Lord had prepared for him to take in the coming Convention. At the end of June, after a visit to his sister-in-law, Mrs. Harford, at Blaise Castle, he went up once more to London. Here he saw Dr. Kidd, who admitted (to use Mrs. Harford-Battersby's words in a letter to her eldest son, who was taking the duty at Keswick) that "it would be well to be getting home." Mr. Webb-Peploe and Mr. Charles Fox came to see their

sick friend, and he was much cheered by their words and by their prayers. The journey home to Keswick was very exhausting, and it was an intense relief to him to find himself at last in his dearly-loved parsonage. Once more the Psalms expressed for him the feelings of his heart, as his son John read to him, at his desire, the 34th,—"This poor man cried, and the Lord heard him, and saved him from all his troubles."

Soon the people began to arrive for the Convention, and when Sunday, the 22nd of July, came round, the little town of Keswick was filled with the invited guests. And as they came together that Sunday morning, to join in worship with Canon Battersby's own congregation, a solemn awe fell upon them, when they heard that he was lying unconscious between life and death.

Monday, the 23rd, was the day on which he, with his friend, Mr. Robert Wilson, had summoned them to his valley-home, there to meet as "all one in Christ Jesus." It was on the morning of that day that he was himself summoned to join the yet more blessed fellowship of the Church above, — to be "with Christ, which is far better."

Four days later more than a thousand people from

Keswick and the neighbourhood, together with another thousand of those attending the Convention, assembled round his open grave. Thus Canon Harford-Battersby was laid to his rest in the presence of a company which represented the two great divisions of his life-work.

"Few clergymen," wrote the clerical correspondent of the *Record*, "realised more than he that his proximate were his primary duties." Therefore, during his funeral the shops in Keswick were shut, and all the towns-people who were able to leave their homes crowded to pay their last tribute of affection to his memory.

But with them there mingled members of all the chief branches of the church of Christ, from every part of the British Isles. All these, a "brotherhood of kindred souls linked round his open grave," formed a visible embodiment of the outcome of his work for the Church at large, as the multitude of his own people witnessed to the effect which his labours had produced in his own parish.

His work was done. He had first of all striven himself to reach the very highest life which was open to man through union with Christ; and his influence

throughout was mainly exercised through "what he was." Therefore it has been our object to keep this personal aspect prominent in what has been written in these pages.

Then he had sought faithfully to spend his best energies for the people of his parish, doing what he could in every possible way to promote their welfare, but making their spiritual interests his chief concern. He left his mark—the mark of the character of Jesus—upon many of his people; and they in their turn are imprinting something of it upon their children and upon others.

But the work by which he has left most impression behind him has been undoubtedly that in connection with the Keswick Convention.

It had been established to promote personal holiness; this aim has been abundantly realised. But there have also been other and wider results.

Two important movements of the present day are those which are concerned with the Re-union of the Churches and the Evangelisation of the World. Towards the first of these the work of Canon Harford-Battersby, in bringing together on a common basis members of all Christian churches, will

be seen to have prepared the way by promoting a union of hearts among Evangelical Christians. On the other hand, it would not be easy to over-estimate the influence which the "Keswick" movement has had in stirring up the present missionary enthusiasm amongst those whose lives have been "lit up" by new revelations of joy and power in Christ through its means.

Thus it was given to one, who was himself naturally reserved and retiring, to send out waves of influences which are spreading to-day in ever-widening circles through every quarter of the globe. Ever since his youth he had given his life to Christ and to His service. But there came a time, in his fiftieth year, when he learnt that he was not meant to toil on by himself in that service, but that Christ actually lived in him, and that He was ready to supply every need for every act of obedience all day long.

His message to others from that time forth was, and is, that no one need wait to learn this precious secret, but that it is a happy thing to realise, in youth and strength, "the way to serve Him in truth and joyfulness of heart."

## BY THE GRAVE OF CANON BATTERSBY, AT KESWICK.

YET there's no change in Nature! As of yore,
The mighty hills couch grandly in the glow
Of evening's splendour; yea, Heaven's sunset gates
Westward, slow kindling into pomp, henceforth
Shall here for thee, who ever sought God's gate,
Break open daily at thy feet, O Friend,
Loved Friend, here laid in thy last resting-place
Beside the trembling lake thou lov'dst so well,
With all its bays and purple promontories,
And wooded isles that float in liquid light
Asleep on their own melting images
In conscious peace!
But we, alas we mourn
That sacred Form withdrawn into the light—
Our loved one vanished from his own fair lake,
Who year by year was wont to welcome us
In golden summer-time beneath his roof
With such meek, chastened gaiety of soul
As more than aught about him else betrayed
His bosom's living Inmate—Ah, we mourn
That fair home's high simplicity—the step,

The light elastic step heard now no more—
The firm will sheathed in gentlest courtesy—
That high pale brow, that spiritual light
That dwelt there like the perfume in the flower
Unbound, yet by no wind of circumstance
Dislodged,—and all the halo of that life,
Which passing in and out cast everywhere
Its own white shadow unsuspectingly
To linger in the darkness, and to light
In other hearts the likeness of its own,
To God's high praise! Ah, well did he engrave
His own fair epitaph abidingly
In other lives, which thus became his lips,
Now his, alas! lie silent in the dust,
To tell his Master's message unto men
And wake the Christ within us.

Strange indeed
That last long week we spent in Conference
Between his death-bed and his open grave,—
That long week of strange twilight betwixt Time
And God's Eternity, when all seemed hushed
As some unearthly Presence unperceived
Had come and stood among us, and the door
Of the Unseen stood open at our side
And none dared shut it!

Strange to us, indeed,
That he should lie by his loved Conference
All that long week of silence and speak not,
And yet no voice was sounding in all ears

Like *his*—the absent leader, teacher, friend,
Father and counsellor, presiding still
With that persuasive, calm and silvery smile
Of saintliest silence, like some lone high tarn
Trod by the riven cloud's tall slanting rays
In mystic stillness,—till the Tent's frail walls,
As by some sudden tide of glory pierced
And lost in the unutterable glow,
Faded before Faith's vision noiselessly,
And mortal with immortal in one band,
Like one unbroken family of light,
In awful fellowship seemed blended now
Before the immediate presence of the Throne—
There, where the unveiled vision of High God,
Commingling with this earth's dim outer court,
Made Heaven and earth one, one for evermore!

Thus he in meekness proved himself to be,
Throughout long years of lowly ministry—
(Bear witness, ye ungrudging brotherhood
Of kindred souls linked round his open grave!)
One of God's mountain messengers of light,
Whose feet stand on the mountains next the dawn;
And who from misty valleys upward lure
The fearful flock, and tempt to breezy heights
And thymy pastures sweetened by the sun!
Thus nobly didst thou set thyself, high soul,
From Doubt's cold chilling tenure to reclaim
Truth's waste crown-lands, reclaim them for the King,
Thyself unworthy to thyself, but all

The consecration of the kingdom thine—
Thou meek apostle of God's highest truth,
Unrecognized defender of the Faith,
Who, scorning ease, preferment, and high place,
All reputation to thy God resigned.—
Wearied with wrangling schools that still unfed
Unwearied wrangle o'er the Bread of Life,—
Thyself alone struck up the steep ascent
And white peaks of far holiness untrod,
And followed where Christ led, Heaven's light thy law!

CHARLES A. FOX.

## APPENDIX TO CHAPTER X.

I HAD never met your father before the autumn of 1874. He had come up to the Oxford Conference. At one of the evening meetings in the Town Hall I was one of the speakers. Speaking from my own experience of what I had found in a truer and fuller trust in Christ to meet the needs of the daily walk, I illustrated my point —which was the difference between seeking faith and resting faith—by a reference to the narrative at the close of the fourth chapter of St. John.

To show the point of the incident which I now relate, it is necessary for me to give at least a brief outline of what I said on that occasion.

The nobleman who came to Christ on behalf of his son, who was sick at Capernaum, had real faith ; but it was seeking faith, carrying a burden. He came some fifteen miles to find the Lord Jesus, being fully convinced of His power to heal. Seeking faith may be intensely earnest, importunate, and persevering, but may exist side by side with great distress, anxiety, and worry. Such

I pointed out in the attitude of faith of multitudes of Christians.

But the nobleman arrived at a point which may be called a crisis. It was the point at which a transition took place. He passed from seeking faith to resting faith. Immediately that step was taken his burden rolled away, his anxiety was gone; relief came, and a calm peace filled his soul. How did this come to pass? Not because of any sign or wonder, for Christ withheld from him all such evidences; but simply by his acceptance of a fact—that fact being the restoration of his son to health—a present fact—and a fact declared by one single sentence from the lips of Jesus: "Go thy way, thy son liveth"—is living—thy son is now restored. This was the crisis. What did the man do when he heard this statement? Did he wait to feel sure of it, or did he take the statement as equivalent to the fact itself? "And the man believed the word which Jesus had spoken, and went his way."

That single step changed the attitude of his faith; it was no longer seeking, with a burden—but *resting*, without a burden.

This step, from an attitude of belief that Christ can, to an attitude of trust that Christ is now doing for the soul that which it needs, is what the generality of Christians must take if they would live God-honouring lives.

Much more was said to the same effect.

The next day a discussion arose at one of the meetings of the Conference on the subject of the seventh of Romans and the question of Christian conflict. A well-known Canon, prominent amongst Evangelical men, left the meeting, and begged me to come with him. We continued the discussion until we reached the Clarendon Hotel, my friend opposing the view taken by the speakers at the Conference. As we stood at the entrance of the hotel conversing together, a stranger came up — though a stranger to me, I saw he was no stranger to my friend. He, too, engaged in the conversation. I was struck with the clearness and force with which he supported the view brought out at the Conference. There was a remarkable expression of holy gladness in his face which convinced me that he was speaking from an actual realisation of the deliverance of which he spoke. I ventured to ask him his name, and discovered that the stranger was none other than Canon Battersby. "And how long," I asked, "have you known this blessing? When did you enter into it?" "Oh!" said he, "only last night, while you were speaking upon seeking and resting faith."

A day or two after this, at the ministers' meeting, Canon Battersby gave his testimony. He referred to the

way in which he had been brought into this new experience of rest.

Those who were present were struck with his calm, peaceful countenance, and deeply impressed with the sober but forcible manner in which he bore testimony to his newly-found blessing.

EVAN H. HOPKINS.

WILLIAM RIDER AND SON, PRINTERS, LONDON.